

Mary A. White

WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

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FOR THE EXPONENT:

THOUGHTS OF THE OLD YEAR.

An old man sat in his chair of State
His head was bowed and bare,
Deep furrowed lines in his forehead great,
Were traced by time and care,
And his limbs were chilled and stiff with age,
Life's weenes refused to flow,
The feeble pulse of the hoary sage,
Told the world he soon must go.
Now around the old man's dying couch,
Gather a motley throng,—
Remorse and Grief, Feast, Dance and Mirth,
Withering care and scorn.
Low kneeling beside the monarch great,
Are Faith and humble Prayer;
His parting breath to receive they wait,
And greet the son and heir,
But ere he quits this shadowy vale,
Time caught his murmured sigh,
And wrought for earth a living tale,
That in it ne'er can die.
But now farewell, for the old man's gone,
His heir is standing by;
One lingering look we'll cast behind,
And breath one soft good-bye.
Hopeful we welcome the New Year in,
And as its days move on,
We will pray that richest blessings crown,
This year of *ninety-one*.

Atchison, Kas.

LU.

BETHLEHEM-TOWN.

As I was going to Bethlehem-town
Upon the earth I cast me down
All underneath a little tree
That whispered in this wise to me;
"Oh, I shall stand on Calvary
And bear what burthen saveth thee!"

As up I fared to Bethlehem-town
I met a shepherd coming down,
And thus he quoth: "A wondrous sight
Hath spread before my eyes this night—
An angel host most fair to see
That sung full sweetly of a tree
That shall uplift on Calvary
What burthen saveth you and me!"

And as I gat to Bethlehem-town,
Lo! wise men came that bore a crown—
"Is there," cried I, "in Bethlehem
A King shall wear this diadem?"
"Good sooth," they quoth, "and it s He
That shall be lifted on the tree
And freely shed on Calvary
What blood redeemeth us and thee!"

Unto a Child in Bethlehem-town
The wise men came and brought the crown;
And while the infant smiling slept
Upon their knees they fell and wept;
But, with her babe upon her knee,
Naught recked that Mother of the tree
That should uplift on Calvary
What burthen saveth all and me.

Again I walk in Bethlehem-town
And think on Him that wears the Crown—
I may not kiss his feet again
Nor worship Him as did I then;
My King hath died upon the tree
And hath outpoured on Calvary
What blood redeemeth you and me!
EUGENE FIELD, in *Chicago News*.

EVANESCENT.

Slowly she came and her eyes so brown
Were shadowed with thought, not of joy, or play;
And, musing, she said as she met my look—
" 'Twas a butterfly, and it fled away."

Yes, over the bowers the rover went
Heedless of all her winsome grace,
Had drank of the flowers she loved so well,
And all less fair, than her own sweet face.

Farther he wandered where climbing high
Gaudier flowers glared and shone
And my little one pondering 'o'er his flight,
Among the flower beds strayed alone.

Blossoms with odors rank and strong
Flattered his senses just as well,
As breath of roses and violets.
Or dew in the woodbine's coral bell.

He drank where grew a poisonous draught
And giddier whirled his joyous flight,
'Till he caught amid a silvery mesh
Spread like a mirror to catch the light.

Drowsily resting he fell adream,
Deeper and deeper he went alone
Adown the riotous steep of thought
With deadly berries and thorns o'er grown.

Well! that my little one never knew
The fate of the rover that flew away;
Why should a regret o'er cloud her face
That had right to sunshine 'round its way?

And then, the while that she gently mused,
A little bird came near us and sang,
We thrilled with joy, for its voice so clear
Around and all over above us rang.

A stranger-bird from a far-off coast,
I knew from whither his flight had strayed;
And stories of his bright tropic home
I told my wondering little maid.

He built his nest where we all might see
His brilliant colors and hear his voice,
Bright Oriole! how thy coming effaced
Her loss and made her heart rejoice.

Oh, griefs, though ye may be great or small,
Whether fruit of thoughtlessness or of wrong;
The heart that lists to the "still small voice"
Shall hear and smile to the sky born song.

Oh, blessed life! that of sin and ill
Hath known so little that it may say—
(Scarred not, wondering, passing on) *
"False and fair, thou hast gone thy way."

Though thy baby lips the verdict framed,
Remember it even by night and day,
Say of all things that unworthy prove—
" 'Twas a butterfly, and it fled away."

Then shall a voice by the Father sent
Reach through the cloud with a steadfast ray,
Chiming in harmony with thy heart
To dwell therein forever and aye!

AUGUSTA JOYCE CROCHERON.

Dec. 29, 1890.

A HAPPY NEW YEAR.

What associations that phrase recalls! What vivid pictures of the past, what prophetic visions of the future! There is no other particular day recognized as a holiday, so significant of happiness to me, as the first day of the new year. The term "a happy new year," so long and so universally applied, has given it tone and prestige; and a glad response springs from the heart of each recipient, when the accustomed salutations are interchanged. There are few people indeed in civilized countries, who do not observe some special ceremonies on "New Year's Day." Customs change somewhat in detail, but in reality they have been much the same for the last hundred years. The season itself is calculated to conduce to happiness; and happiness is the phantom that all pursue. In winter, families come into closer accord; a great share of labor which calls one from home is necessarily laid aside, and more time is usually devoted to fireside conversation, to reading, to study, and to employments that savor of the home.

Home! what a magic word! Is there a human heart that does not feel a thrill of pleasure, whenever the word home is uttered? How many tender recollections, how many sacred reminiscences it brings to mind! The word has a peculiar meaning to the Latter-day Saint, who knows so well what it is to be an exile; but I must return to my subject, New Year's Day and winter pleasures, when the outside world is under the absolute sway of the king of frost and snow, and we depend upon the domain within, for companionship and amusement. The harvest has been gathered, and its fruits garnered away; the husbandman rejoices in the abundance he has reaped from his toil, and the good wife who shared in the husband's labors, partakes of the enjoyment, and a spirit of peace broods over the habitation, and contentment sits with them at the hearthstone. New Year's Eve finds the family seated round the fireside—the bright warm curtains are closely drawn and each one tries to interest the other. The little folks in the background prattle in childish pastime, and sport their new dolls and Christmas toys, while the older ones recite snatches of verse and sing old-time songs. How many enchanting stories of fairies and genii have been repeated by the winter fire, when the taper burned low, and voices were hushed, save the one on whom all were gazing, while they listened with strained eyes and bated breath. The situation has its effect. How often in childhood have I listened to these marvelous tales, told with a grave loftiness of manner, while, in the reflection of the flickering light, fantastic shadows flitted about, and seemed to take on living forms; and every nerve thrilled with the intense excitement, producing an impression never to be effaced. Ah! where was I? At New Year's Eve! Here let us pause for one retrospective moment, and look back over the hills of the radiant past, and ask our own hearts some solemn questions, which each one is best prepared to answer for himself?

What precious fruit have we garnered for the soul's heritage? What evil have we overcome in our own erring natures, and what sacrifices have we made of self? If we have not been seeking wisdom from the living fountain of knowledge, it is a good time now to commence. The year is slipping fast away, soon the New Year will be upon us; it seems almost as though we were parting with an old friend, so strong is the imagination. It is an eve of sadness and yet of joy; there are many pleasant realisms, which fill the lap of life with blessings; and if there are some sorrows, some regrets, some human pain, let us acknowledge God in all things, and, trustful in His providence, look into the bright new year with hopeful glance, never doubting His kind care and protection.

The New Year! Yes, I hear the bells ringing, and their echo is answering back, telling such tales! O, those wondrous bells! I linger pen in hand, to catch the sound; like magic their spell is upon me—are there no bells ringing here to-night? What was it then? I heard the rich tones floating in the air. Ah me! the bells of memory! Is fancy then so powerful? O those merry, merry bells! what a vision they have presented to my view. I am a child again for one brief moment; in an old fashioned house I see familiar faces, I hear them sing—they open the doors, and a flood of music fills the whole house, echoing from room to room; it is the music of the midnight bells; and all at once a rich burst; the melody of human voices in joyous chorus, shouting "A happy new year?"

* * * * *

Tenderly we take leave of the old; reluctantly we reach out to the future, knowing not what it may bring in its train. We are blest to-day—friends, loving, warm and true are round about us. How grateful all should be who are surrounded with the blessed luxuries of home and friends. The new year is a fitting time for re-unions, sweet interchanges of affection, the precious endearments that sweeten the cup of life, the graces that embellish the sanctuary of the heart. There should be no deceit, no affectation at such seasons, but heart speaking to heart without flattery or empty compliment. Let it be one of the fresh, green places in our lives towards which, in after years, we may turn with a sense of infinite restfulness, a refuge of peace in moments of pain. That which ye sow, ye shall also reap—if we sow the seeds of love and kindness in youth, may we not anticipate a rich harvest of blessed love in return, when the winter of age has silvered over the shining hair, and one by one, bright hopes, fondly nurtured, have faded away? While we cherish reverently the beautiful past, and our hearts yearn for the tender tones that have long since been forever hushed in the stillness of death—let us not forget the living, who are hungering all around us for love and affection.

It is well to be fully alive to the needs of the overflowing present, for no greater age was ever ushered in than the one in which we are now living. There are grand possibilities to engage in of sufficient importance to satisfy the most ambitious; but nothing gives to life such complete fulness of expression as domestic happiness. Without it the whole world would be an aching void. The greatest men who ever lived, while standing upon the pinnacle of fame, have felt the sorest need of sympathy, have pined for true, unselfish devotion. Strong in intellect, yet, in moments of weakness and doubt that come alike to all, needing human love to give them courage. Everything which tends to exalt human character should be encouraged, and the cultivation of domestic affections assuredly en-

nobles and beautifies life. The homes of the people are sure indications of their capabilities. Build up the home, fortify it with walls of affection, hedge it round with delicate germs of tenderness, and let it be ever curtained with gentle charity. Like fragrant flowers along our pathway, whose perfume lingers with us, long after passing, are the blessed holidays, scattered here and there along the road of life, helping to brighten the dreary way; and one of the best of these is New Year's Day.

AUNT EM.

SOME OLD LOVE LETTERS.

THE romance of life helps one to bear its burdens; matter of fact people to the contrary, notwithstanding. And perhaps one of the most interesting things that invariably lends charm to real life is a love letter, whether it is a few words ungrammatically written, or an epistle filled with the choicest language; it matters not if the person by whom the words were penned is capable of pouring into the composition the true eloquence of the soul, it finds its counterpart in the heart of the receiver, and is forever cherished among the most valuable treasures. I am aware of the old saying, it is easy to put things on paper, but it is also tolerably easy to discern whether the heart is in it or not. There may be exceptions to this rule as there are to all others, but many a happy union has been consummated because of some outpouring of the human heart on paper; and many a reconciliation has been effected through a love letter where a misunderstanding or a lover's quarrel had existed. Some strange things have happened too, worth relating for the amusement of a winter evening, for though we speak of Spring as the lover's season, and there is not a month in all the year more appropriate for weddings or when more unions are consummated than "June the month of roses and of love," but the courting has been done beforehand in the long winter evenings and finished off possibly in the lovely Spring time, with the perfume of violets in the air and the sweet songs of the wild birds in their ecstasy, nest building; by the brink of some mossy brook or flowing fountain, or under the apple boughs when the pink and white blossoms were fluttering to the ground. But *apropos* of old love letters we have a most enchanting tale to tell. In the old-fashioned houses of the last century there was generally a garret and these places were the repository of everything that the family wanted to put out of sight, and occasionally some treasure would be lost among the heaps of rubbish carried up there, when the clearing up, or house cleanings were in progress.

This story is a very old one, and has not been put in a book or published to the world before, so that although it is old it will nevertheless be as good as new, for it has been well-kept. The principal actors in the pretty drama are dead long ago, but we do not even at this late date feel justified in giving their real names.

A little girl prying about among the old lumber in the garret at her grandmother's one day, hunting doll rags, found a bundle of old letters tied with a very faded and soiled yellow lute-string ribbon wound so many times around it that she thought it would make a sash for her dolly and proceeded forthwith to untie the knots, and scatter the letters among the rubbish, never dreaming that in so doing, she was divulging a secret or disclosing a treachery. But so it proved.

"Where in the world did you get that ribbon?" said Aunt Dorothy one day to her little grand niece who was playing with her dolly in the drawing-room, and then such a crowd of

memories came rushing back as she took the once pretty ribbon in her fingers, fondling it that little Helen suspected she had done something naughty, but the child was on the best of terms with Aunt Dorothy, and as if to make reparation said, "I found it in the garret and washed it for my new doll, it was tied in such hard knots around a bundle of old papers with ink so faded no one could ever read them. "What did you do with them child?" said Aunt Dorothy, excitedly, "I threw them down again in the corner with a whole lot of other things, "You didn't tear them then nor burn them up?" "O, no, why I thought grandma wouldn't like that, I only wanted the pretty ribbon; such a nice pattern." "Very odd," replied Aunt Dorothy in an absent way, and was soon slowly and thoughtfully wending her way up the staircase, and then on again to the garret, talking to herself as she went, "I wonder what letters could have been hid away up there for all these years. Its forty years or more since I wore that ribbon, how happy I was then and what a bright future I anticipated, and then came those evil days, when a dark shadow lurked in the horizon which surrounded me. O, why have these remembrances come back, just at the sight of a faded ribbon?" Sure enough, why do those tender days that are gone come back and haunt us, when we have groped blindly through the darkness and sorrow and find ourselves calmed by the distance that divides us from the dismal past. Thus musing, Miss Dorothy Vose mounted the last step and surveyed the garret searchingly; she went through pile after pile of cast off clothing, etc., and just as the last rays of the setting sun shed their pale yellow light in through the open window, she discovered some papers peeping from out a corner and tremblingly reached out to take the shattered work-box containing them, for such it proved to be in her hands. She shook like an aspen tree as she lifted it, and it fell in fragments at her feet, and out from the papers rolled down among the rubbish on the floor, a ring with a glowing setting. For a moment she seemed stunned, a great sob came swelling up in her throat, and her mouth was dry and parched, and she sank down upon the floor as pathetically as if she had been a beautiful young girl still in her teens, instead of an old maid of half a century.

But no one would have guessed her age for she was still strikingly handsome and exquisitely neat in her dress, and had that sort of delicate way of adjusting everything that we call stylish, the draping of her brown silk dress lay about her in soft folds and with her eyes suffused with tears, she gazed wonderingly upon the lost ring she had found after all these long years. So many times she had ransacked boxes, drawers and closets, in possible and impossible places, and now it had come to light too late, when her hair was silvered o'er and her eyes faded with weeping. An emerald ring, engraved D. V. from E. L., such a peculiar shape, a rare beauty she had once thought and now what a train of recollections it brought back, how well she remembered the night he had given it to her under the great elm tree, in the yard, and pledged his faith, his honor, the devotion of a life time, and begged her to be his promised bride, and with maiden blushes, and modest downcast eyes more eloquent than words, she had given him his silent answer. The few months that followed the betrothal had been full of sweetness and the tenderest association lovers could enjoy whose sentiments were so near akin. But in their case the old adage proved true, "The course of true love never runs smooth."

But we must not leave Aunt Dorothy shivering in the garret while we go over her past life, and tell what befell her, and why she was a lonely old maid in the home of her childhood,

where the third generation was now growing up, instead of being a happy grandmother like her sister-in-law who was only a few years older.

Singular coincidences sometimes transpire; that might almost lead us to believe in the fatuity of certain events acting upon each other, years had passed by since anything had happened to call up these tender reminiscences in Aunt Dorothy's past and now just a faded old ribbon had awakened a torrent of emotions, and a flood of events came rushing onward.

The shades of evening were falling and Miss Vose gathered up the broken box and scraps of paper in her black silk apron and fled down the stairs to her own room as though all the ghosts of those haunted memories were following her. Once in her chamber with the door securely fastened, she picked up piece by piece the broken workbox where these papers had been hidden away. She knew the box well, it had been a handsome one inlaid with pearl, but now fallen apart, disclosing its contents. But how came the ring in the possession of the owner of the box; that was a mystery she could never expect to unravel, not even if she could make up her mind to read the letters, which she hardly dared to think of yet though they were in her keeping. She took the faded fragments one by one and laid them together, and the broken box and put them in a drawer and turned the key as if to shut them out of her sight, and away from the temptation of reading them. Her face was paler than usual, and her limbs quivered as she descended to the dining-room when supper was announced, but apparently no one noticed anything unusual in her face or manner except little Helen, who had not forgotten how strangely her aunt had questioned her about the yellow ribbon, and when they were leaving the table the child approached her saying, "Are you ill Aunt Dorothy?" "No child, not ill, only thinking, thinking of the long ago, when I wore the faded yellow ribbon." "Were you a little girl then like me?" inquired the little grand-niece. "O, no, I was a young lady with *great expectations*," said Aunt Dorothy with a strong emphasis on the two last words. Little Helen looked puzzled, but with childish persistency she pursued her inquiries, "Was that when your picture was painted that hangs in grandpa's room over his desk?" "My picture was painted so long ago I really don't know. I never look at it. It is not like your mamma's Aunt Dorothy is it?" "Yes a little, I believe you had the yellow ribbon on that's what made you take so much notice of it when you saw it today." Miss Vose was glad the child was satisfied and soon after retired for the night; she could not however yet make up her mind to read the letters, a sort of dread of discovering some disagreeable secret seemed to forbid the perusal. She tried in vain to sleep, the wretched past came so vividly to mind, that the gray dawn of morning found her still tossing upon her pillows, her head aching and eyelids heavy with weeping. Finally she fell asleep; the bright sunshine streaming into her room awoke her, and she started up suddenly but lay down for a moment or two and thought over again the dream from which she had been aroused. She had certainly had a remarkable dream.

At the breakfast table the family noticed her pale face and languid manner and anxiously inquired what the matter was, for they all dearly loved Aunt Dorothy; she replied perhaps the peculiar dream she had that morning was the cause, and her brother and his daughter joined in the request that she should tell the dream.

And she related it as follows: "I dreamed a stranger came to the house and told us of some golden plates, that had been shown by

an angel to a young man, who had handled them and had seen the characters engraved upon them in a language not known to him, but afterwards had translated them by the inspiration of the Holy Ghost, and the translation had been published in a book; and he had the book with him and showed it to us, and then the scene changed and we were in the woods about a mile from here where the river is deep between those big rocks, and the same stranger stood in the water and baptized us all, and I shivered with cold and woke with the sun shining into my room.

"Dorothy" said her brother addressing her "did you know the man who came bearing this Gospel message?" Dorothy replied rather reluctantly, "I think I did it was one we knew intimately in days gone by." Mr. Vose knew very well what his sister meant when she spoke thus, for they never had mentioned his name for years, even to each other. "I cannot think why I should dream of him after all these long years, but it was a singular dream don't you think so?" "Very strange, but then you must not think of it, you look quite ill and sad, and if you brood over such hallucinations and night visions, you will be getting 'the blues' in earnest.

Dorothy did not tell her brother how she had found the missing ring and the letters the day before, reason enough why she should dream of her old lover, but during the day the dream and the reality both troubled her, and she resolved to put an end to her imaginary fears by going over the old letters to see why they had been left behind, when those whom she was sure they most concerned had fled like fugitives and had never returned.

What was the lady's amazement when she put on her spectacles and looked at the papers to find one of her own letters, addressed to Miss Dorothy Vose, Shutesbury, Mass. It was sealed with a pink wafer and on it was the initial L. She paused in a tremor of excitement. Why had this letter lain there all these years hidden away from her, and she unknowing of its ever having been written. She could not open it now, it seemed too much joy—and yet she knew not what it contained, but it was from Edward, her lover—O, so long ago—and yet she could never hear his name, without her heart beating more rapidly, and her face betraying the emotion felt within.

She took up the fragments of paper one by one, and found some in his handwriting addressed to Miss Mary Stacy, her cousin, and rival, she could not and *would* not read them, she fancied she knew the purport of their contents. Her own letter, she kissed again and again, and tried to summon courage to read it, she had no need to break the pretty seal, for the corners, were worn and it was easy to open the folds, for those were not the days of envelopes, remember; she turned the letter over and over, until a curl of pretty auburn hair fell from it, and she could no longer resist the desire to see what he had written in the long ago.

The auburn curl was more than the emerald ring, for it was part of himself; he might be dead, she knew not; but this pretty curl was something she could keep; how vexed she had felt when Helen found the ribbon, but now how glad, it had led to the unfolding of a mystery, the lost ring, and the auburn curl, two treasures she would cherish while life lasted; the hatred and jealousy of her cousin were gone now, though the sorrow had never left her heart, but she had long ago forgiven them both, and would have been glad to know if they were still living, for love outlives envy, jealousy and rivalry, it is purer, and better, and more enduring.

And the letter, methinks I hear you say; it was hours before dear Aunt Dorothy had the courage to open its folds. It was like a

message from an unknown region, out of the beautiful past. At last she took up the scraps and put them together for as she tried to open it—the pieces fell apart—and her heart almost stood still while she gazed upon the words—Miss Dorothy Vose once my affianced wife: the letter was dated Boston Mass. Jan. 1805, and in it he poured out in burning words his love, his disappointment, reproaching her for inconstancy and entreating her to accept a lock of his hair, that in some lonely hour when she had forgotten his devotion she might be reminded of him; the ring he had given her he asked her to keep but never to wear it again, as it had been a pledge of mutual love and constancy as well as of their betrothal.

In conclusion he said "I have long been aware that your cousin Mary loved me, and when she returns to Boston, if I hear no more from you, I shall ask her hand in marriage. If I cannot win the heart of her whom I have chosen out of all the world, I will devote myself to making another happy, who loves me with unutterable tenderness. Farewell! and if we never meet again remember that you have driven me from you with your pride and *hauteur*."

The words were cruel and hastily penned no doubt, but poor Dorothy never had the opportunity to reply to them nor had she even known that Edward deigned to make any explanation of his singular conduct.

It was true that Mary loved him, she had never disguised her feelings in her cousin's presence though she was her guest and aware of the engagement. Dorothy saw her lover drift away from her, and her modesty and reticence kept her from any demonstration of her suffering. Edward attributed it to coldness and indifference. Mary was well versed in the art of coquetry, and it was an easy matter to win her country cousin's lover, her heart was in the matter too, for though she had gone through two or three gay seasons, since she became of age; no one had ever interested her like Edward Laselle.

He was indeed a brilliant young man, with bright prospects in store and it was not strange that she should love him, but he was blind not to see that behind the reserve of Miss Dorothy there was a depth of sentiment that her cousin Mary was incapable of feeling; she was a gay butterfly of fashion, fond of dancing and society, while her country cousin was staid and womanly fond of home-life and ready to make sacrifices for the happiness of others instead of seeking her own.

But we will not go back into the details of the occurrences that had left Miss Dorothy alone in the old home, there is no need for in a short time after the finding of the letter and the ring, her dream came to pass literally.

One Sabbath evening in mid-winter the family were seated round the fire talking over the sermon they had heard that day, and Aunt Dorothy expressed some dissatisfaction as to the genuineness of the preacher: "It did not come from his heart," she argued and was therefore ineffective, "what would I give to hear the voice of a true preacher of righteousness?" added the lady, and she continued "hear the Scriptures expounded as I understand them, I am weary of the tone and manner of our orthodox ministers, it has grown monotonous to me." "Dorothy" said her brother, who was the only one who ever dared to disagree with the lady, "don't you think you are growing very extreme in your ideas? Is there anything that comes up to your standard of excellence? Aren't you looking for a miracle, remember these are not the days of the Savior and his Apostles, though we do profess to be his followers."

"Yes but we've all gone astray, priests and people, and for me I am longing for

[Continued on page 110.]

WOMAN'S EXPONENT.

EMMELINE B. WELLS, - Editor.

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THE YEAR OF GRACE 1891.

The world has entered upon a year much talked of by men and women whose researches have brought them in contact with important facts in the history of the globe, both scientists and prognosticators, as well as those who profess much irregular knowledge of the planetary system. "Old women's sayings" are not all that are brought forward in proof of great events that are to take place during the present year now just upon us. Most of us have heard of Mother Shipton's prophecy and of old Mrs. Van Hoesen; and those who are living in these peculiar days fraught with the wonderful inventions and surprises that are continually bursting upon and electrifying our sober senses, are aware that extraordinary occurrences are actually taking place and that according to the Scriptures "knowledge is increasing, and the people are running to and fro in the midst of the earth," as foretold by the ancient prophets.

Dissatisfaction among the working classes with monopolies is one of the disturbing elements of the present time, and notwithstanding all the elevating influences and tendencies that are abroad in the world the opposite power reigns and predominates to an alarming extent, enlightenment is spreading and so are the engines of destruction, a greater work is being done in Temperance reforms and every day the need of it increases.

But there are many "signs of the times" indicative of some great change that is surely pending. The Stoic and philosopher may reason differently and work out everything by an evolutionary process, but the Lord's ways are not as man's ways and they are past finding out and are only revealed as He sees fit to his servants the prophets when it seemeth Him good that his people may be prepared.

The Latter-day Saints have been commanded in these last days to do a certain work, to gather to Zion, to build Temples, and perform therein ordinances for the living and for the dead; this work has been commenced and the powers of darkness have sought to hinder it; they have caused unjust and prohibitory laws to be made to hinder the full exercise of religious freedom for which our forefathers fought and bled and suffered untold privations. But the powers of darkness cannot over-rule the purposes of the Almighty, the little stone that Daniel saw is rolling forth and will accomplish its purpose and the vision of Daniel will be fulfilled, and the prophecies of Joseph Smith and Brigham Young and Heber C. Kimball will as surely come to pass, and some of them are being fulfilled before our very eyes from day to day as hundreds of this people can testify. In the meantime it behooves those who are engaged in this great Latter-day work to be up and doing; faithful to every duty and watchful of themselves.

The beginning of a new year is generally a time for new resolves and greater efforts for self-cultivation and self-improvement. The tendency of the mind at such times is towards a higher development of the better qualities of the head and heart, and consequently love and charity for others whose conditions may not be as favorable; and what a pity it is that these holiday feelings and thoughts, these better impulses do not prompt one all the year to its very close, that one need not put them on and off as they do a garment, but keep continually that kindly spirit, how the world would be benefitted thereby. At any rate those who profess to be Saints should make some perceptible improvement as the years roll round. If there are more temptations than there were once "in our happy valley," then the strength to resist these evil influences should be doubled with the grace and integrity obtained by the supreme heights attained.

The circumstances in which this people are placed at the beginning of this year are calculated, one would think, to make them sober-minded and thoughtful, and yet many are giving themselves up to gaiety and lives of pleasure? And not only the young, but many who have had experience are carried on by the tide-wave of pleasure that seems to have set in upon society and has reached "our mountain home" with its fascinating attractions; that some bright and warning lights should be set along the shore, to ward off danger of wrecks would seem to be a positive necessity. Those who have the power and the fortitude to warn the unwary and over-confident ones that there is danger lurking near them, should "sound the alarm," and indeed is it not the imperative duty of teachers and Elders and fathers and mothers to check in some degree the apparent inclination to frivolity and excess of pleasure. Rational enjoyment and recreation is proper for all, and one is likely to do better work if suitable amusements are mingled with it in moderation; social life should have some claims and holiday time is a blessing on that account if extremes are not indulged in, but the spirit of the age is "fast" and unless the saints take every precaution, many of them are likely to be plunged into the whirlpool of fashionable excitement and forget their allegiance to God and His laws and commandments. The women of Zion should be wide-awake to the dangers that are lurking beneath the seemingly harmless current with which some of the sons and daughters of the Saints are drifting away from the shores of safety, and far away from the valley of humility out into the mid-ocean of extravagance with its tempting allurements, but where they can only see fair sailing. Burns says:

"Pleasures are like poppies spread,
You seize the flower, its bloom is shed,
Or like the snow-fall in the river,—
A moment white, then melts forever."

And the poet Young writing of pleasure has this to say,

"Pleasures are few, and fewer we enjoy,
Pleasure, like quicksilver, is bright and coy;
We strive to grasp it with our utmost skill
Still it eludes us, and it glitters still;
If seized at last compute your mighty gains;
What is it but rank poison in your veins?"

EDITORIAL NOTES.

A Woman's Suffrage Association for Davis Co. was organized at Farmington Sept. 25, 1890 with the following officers, Mrs. Lucy A. Clark, President; Mrs. Athalia Steed, 1st Vice Pres. Miss Lizzie Smith 2nd Vice Pres. Mrs. Jessie Stringam 3rd Vice Pres. Mrs. Ann Dustin, Vice Pres. for East Bountiful, Miss Clara Leonard, Secretary; Miss Emma Welling Cor. Sec., Mrs. Mary Millard, Treasurer; Miss Kate Chase, Chairman

Executive Committee, Mrs. Augusta J. Crocheron, Mrs. Lizzie Coombs, Miss Alice Clark, Mrs. Mary E. Clark and Miss Annie Christenson, members of Ex. Com. Remarks were made by Mrs. Sarah M. Kimball, and Mrs. E. B. Wells, of Salt Lake City and Jacob Miller, Susan Grant, and Ezra T. Clark of Farmington upon the subject in question, and quite a number of members were enrolled upon the record. The newly-elected President also made a few remarks, and Mrs. Kimball gave some special directions to the officers; since that time they have held regular meetings, and are we are informed making good progress.

On Oct. 24, a meeting of the W. S. A. was held at Farmington, at which Mrs. Emily S. Richards of Salt Lake City spoke quite forcibly and interestingly, giving some of her experiences in Conventions in Washington D. C. Prof. Greenwood also delivered a lecture upon the object of woman suffrage associations and the benefits to be derived therefrom. We are sorry we have not space to give the remarks of these two speakers in full; Prof. Howells also made some pertinent remarks. Since then an organization has been made at Kaysville but we have not the names of the officers at hand.

THE NATIONAL COUNCIL OF WOMEN.

The first triennial meeting of the National Council of representative women of the United States is to be held in Albaugh's Opera House in Washington D. C., commencing on the 23rd of February and lasting three days previous to the N. A. W. S. A. Convention. The National Council is an outgrowth of the International Council of 1888, which did so much good in uniting the efforts of all organized bodies of women, not only in America but from the lands across the sea. Europe, Finland, India etc. At the close of the International Council at that time a Committee on a basis Organization of a National Council was appointed and they were to prepare Preamble and Resolutions which resulted in the following measures as a Constitution, which were adopted after changing one or two terms.

CONSTITUTION OF THE WOMAN'S NATIONAL COUNCIL OF THE UNITED STATES.

ORGANIZED AT WASHINGTON, D. C.,
MARCH 31, 1888.

PREAMBLE.

We, women of the United States, sincerely believing that the best good of our homes and nation will be advanced by our own greater unity of thought, sympathy and purpose, and that an organized movement of women will best conserve the highest good of the family and the State, do hereby band ourselves together in a confederation of workers committed to the overthrow of all forms of ignorance and injustice, and to the application of the Golden Rule to society, custom and law.

That we may more successfully prosecute the work, we adopt the following

CONSTITUTION.

ARTICLE I.

Name.

This federation shall be called the Woman's National Council of the United States.

ARTICLE II.

General Policy.

This Council is organized in the interest of no one propaganda, and has no power over its auxiliaries beyond that of suggestion and sympathy; therefore, no society voting to become auxiliary to this Council, shall thereby render itself liable to be interfered with in respect to its

complete organic unity, independence, or methods of work, or be committed to any principle or method of any other society or to any utterance or act of the Council itself, beyond compliance with the terms of this Constitution.

ARTICLE III.
Officers.

The officers shall be a President, Vice-President at Large, Corresponding Secretary, Recording Secretary, and Treasurer. Each president of an auxiliary society shall be an *ex-officio* vice-president of the National Council, and the President of the National Council shall be *ex-officio* Vice-President of the International Council.

The five general officers, with the Vice-Presidents, shall constitute an Executive Committee of which seven members shall make a quorum, to control and provide for the general interests of the Council.

ARTICLE IV.
Auxiliaries.

Any society of women, the nature of whose work is satisfactory to the Executive Committee, either as to its undoubtedly national character or national value, may become auxiliary to this Council by its own vote and by the payment of a sum amounting to half a cent yearly per member in addition to a payment of twenty-five dollars, into treasury of the National Council not later than three months prior to its triennial meetings.

ARTICLE V.
Meetings.

The National Council shall hold triennial meetings. The Committee of Arrangements shall be composed of the Executive Committee and one delegate chosen by each auxiliary society as its representative.

ARTICLE VI.

This Constitution may be altered or amended by a majority vote of the Council at any triennial meeting, printed notice thereof having been sent to each member of the Executive Committee at least three months prior to such meeting.

It will perhaps be remembered by the readers of the EXPONENT that the organizations of the Relief Society, Mutual Improvement Associations and Primary were each represented at the International Council in 1888—and that it will be the proper thing to represent them again after three years growth and increase. The women of Utah should not be behind in any good work but march onward and keep pace with the spirit of the times; standing side by side with the great enterprises that are being engaged in for the advancement of all humanity. It is doubtful in the mind of the writer, if there is any organization of women that has accomplished so much in the various departments of woman's work, elevation, and higher cultivation as has the Relief Society. Thousands upon thousands of dollars have been received and disbursed, industries started, and in many ways it has been advantageous for the community as well as those directly engaged in the active work. Its basis is broad, deep and high; while its first efforts are for the relief of the poor, the sick and unfortunate, it reaches out to all kinds of reforms, and the cultivation of the grandest powers of which the human soul is capable.

The Relief Society has branches in many other lands as well as the United States and Canada. In England, Scotland, Germany, Switzerland, Norway, Sweden and Denmark, also on the Sandwich and Samoan Islands, in Australia and New Zealand. The organization is so perfect that those at a distance are in communication with the Central Board in this City and keep posted in regard to all matters that are for the benefit of the whole Society. Reports are received, and a

General Report made semi-annually. These reports include what comes under the head of statistical and financial information but the mental moral and spiritual elevation and the knowledge acquired with many other noble deeds of devotion and the alleviation of suffering humanity are only recorded in the archives of heaven and engraven on the hearts of those who have been partakers of these blessings.

RESOLUTIONS OF RESPECT.

Resolutions of respect to Jeanie Mc'Lean who departed this life November 25th 1890, aged 73. Deceased was a native of Johnson near Glasgow, Scotland.

Sister Mc'Lean was set apart by Bishop A. Speirs July the 15th 1880 as President of the Primary Association of the 10th Ward of this City, and about the same time was appointed Treasurer of the Relief Society of the ward, and

Whereas she for many years past has been with Sister Elizabeth H. Paul administering and comforting the sick—and

Whereas she held these offices up to the time of her death—we truly feel that we have lost a faithful worker in the Society—Therefore be it

Resolved, that we esteem and appreciate her past faithful labors, and devotion to duty, for which she has the worthy respect of us all; and desire to follow her noble example.

Resolved that we present a copy a copy of these Resolutions to her son, and publish the same in the WOMAN'S EXPONENT, and place a copy on our Record in the Relief Society and also in the Primary Association.

IDA SPEIRS,
R. T. NESS,
Committee.

In is only a just tribute to the memory of a most excellent woman and member of this Church, for the writer, who knew her well to place on record a few items as a testimonial of her faithfulness and integrity. Sister Mc'Lean was a spiritual-minded woman and wherever she went in the society of the Saints she carried a comforting influence; she was well versed in the Bible, and was able to speak understandingly on all the principles of the Gospel citing Scripture proofs in support thereof. Sister Mc'Lean had quite a remarkable presence, large and what might really be termed a magnificent figure. She was specially gifted in prayer and in public speaking though very modest in manner on all occasions when called before the public. She had that genuine sympathy for the poor, the unfortunate, and afflicted that always blesses while it administers physical or temporal relief.

The children of the Primary Association in the tenth Ward will have reason to remember their President, who labored so faithfully and effectively in the interest of that organization for more than ten years; always at her post, with a smile on her face and a benediction on her lips. A true woman in those graces that best adorn womanhood, a mother in Israel and a Latter-day Saint in word and in deed.

MOTHER AND SON.

Now the season advances, the season of the year! the season of bright smiles of mysterious parcels; the season which brings the happiness to the children's hearts, that no other time can bring. The season that fills more hearts with love, and prompts more to generous deeds than all of the other seasons combined. The time when the father lays aside his cares and rejoices with his little ones. The time when the mother's fond heart is overflowing with love for all the world. For she with her motherly feeling recalls every

throb of pleasure which animated the heart of her who was an instrument in bringing into the world the Savior of mankind.

There is none who can more deeply sympathize with that mother's broken heart who was borne away fainting from the cross where hung her darling son; than mothers themselves.

We are all moved by the pathetic story of our Savior's death. His was a blameless life sacrificed on the altar of love, but to that broken-hearted mother he was not the Savior of the world, he was the loving dutiful son, who in infancy slumbered on her breast. Those little feet she guided in their tottering steps. It was his voice whose accents caused her heart to throb, when he first pronounced the magic word "mother." And when she saw him grow strong in the grace of His Father who sent him, and when she heard the voice from heaven proclaim, "This is my beloved son in whom I am well pleased," how that mother's heart swelled with pride, and when by the power of that spirit the multitude followed Him, He teaching them his Father's will, healing their sick, raising the dead, causing the lame to walk, the blind to see, how fervently she must have thanked her Father for such a son.

The scene changed, as the poet said, "As all things human change," her joy was turned to fear for rumors reached her that cruel men were jealous of her son. She knew what that meant she trembled for his safety, she prayed for his protection but, alas, it could not be, he had come on wings of love and was willing to make the greatest sacrifice the world has ever known to save unborn millions. But was her grief less mortal?

Since the star that guided the humble rejoicing shepherd lads to see the Holy mother and son in that rude chamber in Bethlehem nearly 19 hundred years have passed, and millions have died with the sacred word Jesus on their lips. Countless little children have murmured their morning and evening prayer in His name. His merciful words "Go sin no more" have been the means of turning back to the path of virtue thousands that would have been entirely lost.

How did mother's life before he came! Bending over the dying forms of their little ones, whose tiny feet had never gone beyond the gates of home. How hard to watch the spark of life expire and know those little lives they had guided with such tender care would enter the great unknown alone? Ah! none but those who have passed through such scenes, fully appreciate the loving words of our Savior "Suffer little children to come unto me and forbid them not for of such is the Kingdom of Heaven." When we reflect, what would we do without His teachings? What would the poor do without His promises? It is not strange that the name Jesus as it falls on our ear has a softening influence on the soul. It touches a cord in the human heart causing the love to bubble up and overflow, to gladden the lives of those around. The name Jesus teaches us love, patience, endurance and good will to men.

VINA.

FOR THE EXPONENT.
TWILIGHT MUSINGS.

It is the hour of twilight—calm, soothing, holy. The whole earth seems hushed to a pleasant slumber, and a sad sweet smile lies upon nature's face. The gold and crimson clouds that but a moment ago spread across the western sky like a brilliant curtain, have grown paler, softer and now their delicate lines mingle with fleecy white and deep azure and they float over the dome of heaven like birds of exquisite plumage, or seraph forms smiling upon the quiet earth—

The light is fading in the West—the many tints of brightness have left the waving cloudlets, and now they nestle together like pure white-winged doves upon the broad blue heaven. So beautifully blue. The old year is dying, and visions of the past rise before us, softened and mellowed by the idolizing touch of memory—Years flow back full of voices eloquent and pathetic: pavilions and graves, passages of deep feelings strange and varied experiences, withered garlands, broken rings, vases once fragrant with flowers, hopes that failed, buried expectations, and many a joy whereon the memorial wreath is laid. These things back of us known only to heaven, help to shape our lives. Dear faces, the pressure of hands, snatches of song, the light of long closed eyes, and the distant murmur of solemn earnest prayer. All these we treasure reverently. Oh! is it not a blessed faith that tells us of a life immortal? *By and by* all lost things will come back unto us,—like ships with which we parted by night, they will come back fairer than they went to anchorage. Here we watch and wait, while the years roll on and away with this life, giving soul cheering faith, when shall come the fulfillment of a hope founded on the *immutable* promises and boundless love of the *Almighty Father*, And the old conflicts shall pass away and disappear amid the everlasting light of a glorious Day.

L. M. H.

Atchison Kan.

SOME OLD LOVE LETTERS.

[Concluded.]

something stronger to lean upon than these fragmentary discourses that have no soul in them, there is nothing Christ-like about them," replied his sister.

How many in this country and across the sea in other lands were influenced about that period and since, by the spirit of the times; a forerunner of what was about to transpire.

That very evening after the conversation here related and other remarks upon the same subject, the great old-fashioned knocker on the front door made a clanging sound echoing through the house, and when the door was opened two strangers in heavy overcoats and frosty beards announcing themselves as missionaries asked for a night's lodging.

They were not kept out in the cold air many seconds for this was a hospitable house and being a little distance from the town travelers often stopped for dinner or over night. When the gentlemen were ushered into the warm sittingroom, they were kindly greeted by the master and mistress as well as the younger members of the household and Mr. Vose inquired if they had taken supper. Something in the voice of the elder man sounded familiar to the host, and he said "Are you from a distance? you seem like a Western man, but, and he directed his glance to the first speaker *your* accent is decidedly Eastern. Laselle for it was he could no longer conceal his identity, no matter what sort of reception he might receive; he had come purposely, though thinking after so many years, he might not be recognized. He replied to Mr. Vose, that he was from the West, but formerly resided in Boston; that in days gone by he had been "quite a regular visitor in this very house."

"And you come here now for shelter and as a missionary preaching the word of the Lord, after the deception you practiced, betraying the confidence of my sister," before he could finish the sentence Dorothy Vose had risen to her feet and with the same complacent dignity that had characterized her throughout her whole life, she interposed, "My dear brother these men are our guests for to night, do not expose our family affairs to them, nor

here before these young people. Let us speak soberly together and apart if needs be." Edward Laselle looked like one amazed, he had also risen to his feet when Mr. Vose accosted him in that recriminating tone, in fact he had expected a scene of some sort, though until he entered the house that evening he knew not if Dorothy was living or dead, nor whether the place was in possession of any he had formerly been acquainted with; but he had been sent out into the New England States to preach the Gospel and his footsteps had led him there.

The explanations that followed that night were satisfactory as far as was now possible. Alone in the old familiar parlor where they had sat many an evening in "the long ago," though somewhat modernized now, Edward Laselle and Dorothy Vose with her brother talked over the events of the past so closely interwoven with their lives. She explained to him how only a few days before she had found the lost ring, then the unopened letter, though she did not mention the auburn curl; Edward betrayed much more emotion than she did, and Mr. Vose was perhaps quite as much astonished as either. Mr. Laselle did not offer any solution of the unexplained mystery, nor did he ask if Miss Vose was still single, he seemed fearful of venturing upon untried ground; but Dorothy who had seen him in a dream inquired what his mission was, and what book he had under his arm when he came into the room. Thus a conversation began that lasted for hours and was renewed again in the early morning.

When Aunt Dorothy retired for the night she had much to reflect upon that was new to her. It was the beginning of the fulfillment of her dream; she was impressed with the testimony borne to her by the Mormon Elder and so was her brother; they believed the truth as soon as it was made known to them. How wonderful it all seemed! Had Mr. Laselle arrived at the house previous to the discovery of the letter he would have been turned away without a hearing, but the finding of the ring and the letter had so softened the heart of Miss Dorothy, that she was willing to bury all old grievances and make him welcome. It was not long before all the household were ready for baptism and as Aunt Dorothy dreamed so it came to pass that the ice was cut up in the woods between the big rocks and there on a peaceful Sabbath morning one week from the date of their arrival the whole Vose family were baptized by Edward Laselle the "Mormon" Elder. The Elders had remained in that vicinity during the week preaching every evening and expounding the doctrines of the Church as opportunities offered. There were several others besides the Vose family that received baptism, and ere long a branch of the Church was organized.

Before Edward Laselle left the neighborhood he sought an interview with Miss Dorothy Vose which she granted him, he learned when she was baptized that she was still only plain Miss Dorothy Vose, and he was desirous naturally of learning more, and yet he felt he had no claim upon her confidence. The interview he sought was cheerfully granted him in the old parlor, and there he told the story of his life.

Not obtaining any reply to his letter and confidently believing her to be too proud to relent, or perchance in love with another, he had asked Mary Stacy to be his wife and she had consented without hesitation or reserve. Almost immediately after their marriage they had taken "the Western fever" and had gone out to Ohio.

There at an early period after the Church was established in Kirtland he had heard the Gospel and embraced it and ever since that time he had been a firm believer and advocate

of its principles. When he was called to go out as a missionary his appointment was to the New England States, and his inclination had led him to visit the scenes of his youth.

Mary his wife had been dead a number of years, his daughters had kept house for him, but they were all married now and he was quite alone.

And so in the same old parlor Edward and Dorothy forgave each other "kissed and made up;" we will leave the rest to the reader's imagination and only tell them that this time they married, and Dorothy consoled herself with the thought that had it not been for the misunderstanding between them, Edward would probably not have been a "Mormon," nor would she have had the privilege of hearing the glad tidings. And if she had not found the *old love letters*, she would have allowed her brother to send him away that Sabbath evening as he fully intended to do. There might be another story written on their married life and what happened but we only add, that the Vose family gathered with the Saints along with many others from that vicinity.

AUTOBIOGRAPHY

OF

ELIZABETH BROTHERTON PRATT.

I worked all summer on the farm planted, hoed and weeded, although I did not know a weed from a plant until Mr. Pratt showed me the difference. We were much in want of some articles of clothing. I had no shoes to wear, and I took some old cloth and made me a pair and put rawhide on them for soles. But we did not long want, as Bro. Kimball had prophesied that there should be a plenty although there was no prospect at the time, and he said afterward that he could see no way that it would come true, but his words were literally fulfilled.

One of the Mormon Battalion boys discovered gold while in California in the year 1848 and on their return to the City the news soon reached the States, and gold seekers made ready their teams, chattels and goods, not having knowledge and wisdom they loaded too heavily and had to throw out part of their burdens by the way. When the emigrants reached here they traded with the people for things they needed and supplied our wants with groceries, bacon and clothing. Some of them staid with us through the winter. In this, we could see the hand of the Lord.

March 19th 1851 Mr. Pratt was appointed on a mission to the Pacific Coast to organize and set in order the Saints that had gone there not knowing where the church would locate, They went in the ship Brooklyn, I went with him to San Francisco, we traveled in company with A. Lyman, and C. C. Rich when they were going to St. Bernerdino with a company of Saints. After a tiresome journey we arrived in San Francisco. Mr. Pratt remained there and rebaptized quite a number in about two months time. He then appointed an Elder to preside and sailed to Chili Sept. 5th 1851 on another mission. I remained in California with the saints, they employed me to do their family sewing which was quite a help to the family living at Salt Lake in Mr. Pratt's absence. He returned in May 1852, we left San Francisco and visited San Bernerdino and arrived at home Oct. 1852.

April 9th 1853 at the Conference the corner stone of the Temple at Salt Lake was laid, it was a solemn and glorious time long to be remembered. On the 6th of April 1854 Mr. Pratt was appointed on a second mission to California. On the 5th of May we bade farewell to home and friends and arrived in

San Francisco on the 2nd of July. My health was very poor; on this mission we hired a house large enough to accommodate the Elders going and returning from their missions. Mr. Pratt traveled about and organized branches at San Jose, Santa Clara and St. John's preached the Gospel and held discussions.

In March 1855 Mr. Pratt received a number of books, Church works, from England and we opened a store in San Francisco; this we kept but a short time as we soon left for our Valley home. I became acquainted with some sisters in whose society I spent many happy days and as they had not the privilege to come here, and have passed into eternity, I have done a work for them in the Logan Temple. I knew this was their wish, I have also officiated there for my own relatives.

June 20, we bade farewell to our dear friends in San Francisco. On the 18th of August we arrived at home and found the family all well. The crickets had been very troublesome that season which made grain scarce and flour very dear.

Sept 11th 1856 Mr. Pratt bade adieu to his home to go on the last mission he ever took in this present life. He received great blessings from Pres. Young and Pres. Kimball, but still he appeared to doubt his safe return. While on this mission he wrote his poem; my fiftieth year. He had only been gone from home seven months when his life was taken in Van Buren, Arkansas May 13th, 1857. He left nine widows and thirty children, fifteen boys and fifteen girls. The most of those children were very young and born within ten years time after we came to Salt Lake.

When I look back to those days, I wonder how we got along as well as we did under such trying circumstances, as we had nothing to depend on but our labor. The next winter Johnson's army came on and our boys were out in Echo Cañon the most of the time. In the spring we left our homes not knowing that we should ever return to them again. Our family and a number of others spent the summer in Provo. In the fall the word came, "To your tents O Israel"! Then we returned and were rejoiced to find things as we had left them. Through the many lies and exaggerated reports about the Saints that had been driven to this wild region of the mountains, through religious persecution and mob violence the U. S. troops came here.

This army was sent from the government to wipe us all out of existence. To save trouble and bloodshed, Brigham Young counseled all the people to leave the city. They made the sacrifice and all ended in peace. We have been driven from our homes, bereft of our dear ones, suffered sickness, poverty and hunger, we have been annoyed with insects, the crickets, grasshoppers and worms, and with all this, we have been sustained and greatly blessed of the Lord.

In 1857 we sold our old homestead and divided the means and there was enough for each one to get a home of her own. Since then four of Mr. Pratt's wives have died, there are five yet living, there are twenty-four children; six having died, one hundred and twenty-four grand children, and a great number of great grand children. I can testify Pres. Kimball's words have come true in regard to my being blessed with dreams, from that time I have been comforted in my night visions. After Mr. Pratt's death we had to struggle along the best way we could, sometimes I would feel almost discouraged, at such times I would dream of Mr. Pratt and would think that he was just returning from a mission, and it would appear to me that he was not dead.

My dead relatives often visited me in my sleep, always reminding me to do a work for them, they gave me no rest until I did.

I was not much inclined to look at the

dark side of a picture, although I had to pass through many trying scenes.

I married into polygamy and believed it to be a divine principle, and those who enter into it with this knowledge and are faithful to its requirements will inherit the same kingdom and glory that Abraham does, the friend of God and father of the faithful. I have tried to keep pace with Church organizations, and be faithful to its duties as required by its members. I was a member of the first Relief Society which was organized in the fourteenth ward of this City. Sister Phebe W. Woodruff was its president; we had good meetings and we did considerable straw work, we made a great many hats for both men and women, many nice quilts and useful articles for the poor. This society was started before the Church moved away from the city.

I now testify that I know Joseph Smith was a true prophet and this is the true Church of Jesus Christ that should be set up in the last days, spoken of by Daniel through the gift of prophecy. Those who have held the presidency have walked in the footsteps of their file leaders and carried out the mind and will of God in every respect, I will make mention of the noble servants of their heavenly Father Pres. Brigham Young who succeeded the Prophet Joseph Smith, he was the great pioneer to the people's home in the west, he gave counsel and assisted to build up and improve the waste places, he did this by untiring travel from place to place, encouraging the people to make better their condition in life. Pres. John Taylor gave himself as a sacrifice for those principles that will never tarnish, nor die, and his integrity will stand as a monument to his name forever. Pres. Wilford Woodruff is left to guide the Church and like the star of Bethlehem which if its members follow will guide them to Jesus the great Redeemer, "Peace on earth good will to mankind," and while his life is preserved he will give us the word of the Lord. When we read of the ancient Saints going astray we are led to marvel that they were so often tempted to stray from the path of righteousness; or that the children of Israel should make a golden calf. But when we examine ourselves in our day we are too weak, like them we have too many idols and so many weak points to overcome, it keeps us busy watching ourselves. Yes and as we often sing:

"When through fiery trials thy pathway shall lie
My grace, all sufficient shall be thy supply,
The flame shall not hurt thee I only design
Thy dross to consume and thy gold to refine.

Salt Lake City Dec. 9th 1890.

MEMORIA.

If only in my dreams I may behold thee,
Still hath the day a goal;
If only in my dreams I may enfold thee,
Still hath the night a soul.
Lead on the hours may press upon my spirit,
Nor one dear pledge redeem,—
I will not chide, so they at last inherit
And crown me with the rapture of that dream.

Ten thousand blossoms earth's gay gardens cherish;
One pale, pale rose is mine;
Of frost or blight the rest may quickly perish,—
Not so that rose divine.
Deathless it blooms in quiet realms elysian;
And when toil gives me rest,
Forgetful of all else, in blissful vision,
I breathe my rose and clasp it to my breast!

Ex. FLORENCE EARLE COATES.

THE OLD AND NEW YEAR.

Like tears that are shed o'er the coffin lid,
And laid with the Old Year's dead,

Are some of the hopes that gladdened our hearts
Ere the year on its mission had sped:
And we bury them deep in our inner souls
Away from the world's gaze hid.

And the cherished hopes of the glad New Year
Like June's buds half disclose;
We bind them in garlands around his brow,
And wait for each full-blown rose;—
Patiently wait, yet whether for blight
Or bloom,—God only knows!

Yet this we know;—if with courage true,
And each duty nobly done,
Our record stands Heaven approved, and marks
The setting of each day's sun,
Whether fortune shall smile or frown, at last,
We are victors;—Life's battle won!

Ex. ADA GIDDINGS-PARK.

LINES.

[Written on the death of little Vernon Leo Potter, Dec. 14th 1890, by Mrs. Sarah J. Austin, and respectfully dedicated to Brother and Sister Potter.]

Cold is the brow as marble now,
And still the balmy breath;
The one we loved so well in life
Lies beautiful in death.

A little mound of sacred ground,
Holds all on earth we loved;
The spirit that entranced our own,
With angels dwells above,

But though he rests in earth's embrace
His spirit dwells with God,
And we must bow to His behest,
And kiss the chast'ning rod.

Look up dear friends our God is good
He doeth nothing wrong,
And you shall have your child again,
Just as you laid him down.

For Jesus in his mighty love,
Came from the courts above;
And died on Calvary's awful cross;
He died that we might live.

Then let us strive to keep the laws,
Which God to us has given;
That we may meet our friends above,
And dwell with them in heaven.

A CO-OPERATIVE SCHEME.

Every now and then one hears of a new instance of ingenuity on the part of the working girls, more especially those who belong to clubs and so get the benefit of contact with wise and tactful women. Fourteen of Miss Grace H. Dodge's club girls have lately gone into a very pretty enterprise. They have established themselves on a co-operative basis in the manufacture of dainty baby clothes. A little money has been put into the plan from outside. If the girls succeed and anything is left above their wages the profits are to be parted in three, one portion for the stockholders, one for the girls to be divided according to their salaries, and one for an emergency and enlargement fund. I do not know of a pleasanter place in the city in which to spend half an hour than the sunny little workroom above the store, especially if one happens in about 4 o'clock, when all the wee smocked frocks and long robes are dropped, while quaint blue and white cups and saucers and the shiniest little kettle are produced, and everybody has a merry ten minutes over afternoon tea. The girls take to their work as gaily as if they regarded it as an endless succession of jolly sewing bees. They are interested in their task, interested in one another and interested and enthusiastic over their novel scheme. They are about the only really happy-looking sewing girls I have ever known.

Ex.

ELIZABETH DUSTIN.

CO-OPERATIVE HOUSEKEEPING.

Evanston, Ill., has just organized an immense Co-operative Housekeeping Association composed of two hundred and sixty-six members, with Henry L. Graw, manager. The central kitchen has been equipped with a complete hotel apparatus, and has a capacity for cooking three hundred orders.

The bills of fare are sent around twenty-four hours in advance of the meal ordered, and the order blank at once returned. The meal is prepared and closely packed in a huge dinner pail, or tray with various compartments in it for holding tin reservoirs. All these compartments fit snugly in a hot water tray, where the food will keep warm for an hour or more. This huge dinner pail when packed is taken to the wagon, which is fitted with racks for holding them securely, and with a team of fast horses is conveyed to the homes of the people who are members of this Association. The price of meals is four dollars a week for adults and half price for children under twelve.

This Co-operative Housekeeping Association is the only one of its kind in this country—an Association where fifty families, at their own table, will eat the same kind of food, cooked at the same place, for the same price.

Ex

NATIONAL-AMERICAN WOMAN SUFFRAGE ASSOCIATION.

The twenty-third annual convention of the National-American Woman Suffrage Association will be held in Washington, D. C., in Albaugh's Opera House, Feb. 26—March 1, 1891.

NOTES AND INSTRUCTIONS.

The National Council of Women will meet in the same place the three preceding days. There will thus be a double inducement to visit Washington at this time. The reduced railroad fares will extend from Feb. 19, to March 3. The Riggs House will be the headquarters of the Association, and will give reduced rates to delegates and visitors to the convention.

Miss Lucy E. Anthony, Riggs House, Washington, D. C., is committee on railroad rates both for the Woman's Council and for Suffrage Convention. Those intending to be present should write to her for information.

Every auxiliary State society is entitled to send three delegates, and one additional delegate for each hundred members.

The first executive committee meeting will be held at 3 o'clock P. M., Wednesday, Feb. 25.

The Presidents of all State Woman Suffrage Associations auxiliary to the National-American W. S. A. are once more reminded of the necessity of sending the annual dues (ten cents for each member of the State Society and of its paid-up local auxiliaries,) together with the list of members, to the treasurer, Mrs. Jane H. Spofford, Riggs House, Washington, D. C.

MISS ANTHONY'S RECEPTION.

The reception given in honor of Miss Susan B. Anthony last evening by the Woman's Political club of this city was a tribute to a noble woman who fully deserves, because she has grandly earned, all the honors which her fellow citizens of Rochester can heap upon her. The ladies whose thankfulness provided this testimonial to the virtues and services of their distinguished fellow-worker had the cordial sympathy of the men and women of Rochester who appreciate sterling merit, the clearest common sense, entire disinterestedness and in-

defatigable energy. Rochester is proud of Miss Anthony. Probably no other citizen of this city is so widely known, and wherever she is known she inspires only respect and esteem. Rochester, Dec. 16.

WHAT A LADY DOES NOT DO.

There are several things always absent in a true lady, which girls will do well to notice and remember.

A lady, for example, will never ignore little kindnesses; conclude in a crowd that she has a right to push her way through; consume the time of people who can ill spare it; talk loudly in public places, wear on the street a dress fitted only to the house or carriage; wear a torn glove, when a needle and thread and a few stitches would make it all right; fail in answering letters or returning visits unless she is ill or in trouble. fret about the heat or the cold, the sun or the rain, the air or lack of it; make an engagement and then not be on time, complain of her family, or discuss personal affairs with strangers; always believe the worst rather than the best side of a story.

A lady does not do any other than make the best of everything—the world, the weather and herself. She believes in the golden rule, and endeavors, as far as possible, to live up to it.

Ex

NOTES AND NEWS.

Dr. Mary Walker, who was reported to be dying is better.

December 17th 1890 was the eighty-third birthday of the beloved poet, Whittier.

A Women's Educational and Industrial Union has just been formed at Watertown, N. Y., making the fifth in the State.

Mrs. Cleveland gave a Thanksgiving dinner to eighty children belonging to the kindergarten of which she is vice-president.

Nine hundred and ninety-two women registered in Cheyenne, Wyo., for the recent election. Several women rode twenty-six miles into Cheyenne to vote.

Henry Ward Beecher's old house in Brooklyn has been turned into a boarding-house, and his large library cut up by partitions into bedrooms.

With the new year, the *Women's Penny Paper* of London, which has met with rapid growth and success, will change its name to the *Woman's Herald*.

It is said of the two and one quarter million members, that over two-thirds of the Methodist church are women; and the proportion will probably hold true in every evangelical body.

Walt Whitman is putting the latter touches to a volume called "Good-Bye, My Fancies," containing his old-age songlets, and intended as a "second annex and completion" to "Leaves of Grass."

The reception given by the citizens of Rochester to Miss Susan B. Anthony on the 15th, was a pleasant affair, about 700 persons attending. It was held in the Chamber of Commerce rooms which were beautifully decorated with flowers and the emblematic color abounded everywhere.

The seal for the State of Wyoming adopted by the legislature is emblematic and peculiarly felicitous. One of the figures is that of a woman, from whose uplifted arm hangs a broken chain, symbolizing the granting of political rights to Wyoming women. The motto of the State is "Equal Rights."

Mrs. M. Isabella Horne, Prest. Mrs. Mattie Naisbitt-Thomas, Sup

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WOMEN'S EXPO-NENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

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ONLY WAIT!

When the spirit, worn and weary
With life's daily load of care,
Finds the pathway long and dreary,
And the burden hard to bear—
Tired of hoping, faint with fearing,
Sighs to rest at heaven's gate—
Then in tones sweet, soft, yet cheering,
Patience whispers: "Only wait!"
For a brighter day is dawning!
Sunlight beameth with the morning—
Gladness cometh with the morning—
Only wait!

Oh, sad hearts, whose soundless sorrow
Dares not let a murmur fall,
Only wait, and trust the morrow;
God's great heart beats over all.
Only wait, oh, wounded spirit,
By life's heavy cross weighed down;
Thou shalt surely heaven inherit—
Bear the cross, and win the crown,
Win and bear it at the dawning,
In the beauty of the morning—
In the glory of the morning—
Only wait!

Wait and hope! If life distress us,
Joys will be more sweet above,
Where the light of love shall bless us,
Love is heaven, and heaven is love!
Courage, then! His hand will guide us
Gently to that "golden gate"
Where no ill can e'er betide us,
Blest forever—only wait.
Even now the day is dawning;
With the sunlight breaks the morning
Lovely light of heaven's morning!
Only wait! Only wait!
—MATTIE DYER BRITTS, in Ledger.

THE NEW MESSAGE.

If ghosts of women dead a century
Steal back to earth,
Then verily to-night one talked to me
Upon my hearth.
And the pathetic minor of her tones,
Liquid with tears,
Was like a plaintive murmur from far zones
And distant years.
"Think not that I am come to you," she said,
"This hallowed night
To gossip of the secrets of the dead
Or tell their plight.
"I could not sleep; for lo! the Christmas-bells
A new tune rang:
'New birth to women!' loud the pæan swells
In rhythmic clang.

"'New birth to women!' once no right had she
To choose her place:
Nor place had she save as man's courtesy
Did grant her grace.

"Sometimes by beauty, trick, or accident,
Grim fate she crossed;
But when from her obedience she unbent,
Her power was lost.

"O woman! fitly robbed at last, and crowned
With dignity;
Walking with lifted head your chosen rounds,
Unfettered, free;

"The barbarous traditions of the past
Loosed from your feet;
Life's richest goblet held to you at last,
Brimming and sweet;

"Forget not those for whom too late, alas!
Dawn flushed the sky,
And to their spirits drain a silent glass;
Of such am I.

"Hark to the Christmas bells! 'Good will toward men,
Peace on the earth!'
And unto women!—chime they forth again—
'New birth! New birth!'"

* * * * *

If ghosts of women dead a century
Steal back to earth,
Then this same hour one came and talked to me
Beside my hearth.

—MAY RILEY SMITH.

THE EMPIRE OF WOMEN.

At the Sorosis luncheon on Monday afternoon, Mrs. E. A. Allen contended with much bitterness that "a woman's empire is bounded by her youth," and that the bound is set by the fickle fancy of man. As soon as a woman's youthful beauty fades, said Mrs. Allen, she loses her chance in business, her popularity on the stage, and her place in social life, simply because men are no longer interested in her.

That was a very remarkable way of talking to such a company as Mrs. Allen addressed. Sorosis, as we understand it, is made up chiefly of women who are engaged in various activities, have won unusual distinction in them, and most of whom have passed beyond the first flush of youth. Does any one of them believe that she has reached the bound of her empire and has lost her power to sway the hearts of men? Does Mrs. Allen believe it of herself?

The period of life at which women have always exercised the most influence in society, and over men more especially, comes after their youth has gone by and their beauty has developed with the development of their minds and character. Such women are the rulers of society and fashion in every civilized capital of the world; and those who are younger must be their mere followers, waiting until the experience and the attractions of greater maturity shall enable them also to enter upon the exercise of that authority.

It is the same on the dramatic stage, and also in the various professions into which women have entered. Nearly all the actresses of distinction at the present moment are women who are no longer youthful, except in their hearts, and the girls of the stage cannot hope to compete with them except by study and by the knowledge which comes from greater experience only. Even the most successful per-

formers of youthful parts are women who look back on their own youth; and thereby they show that age has not diminished their power to influence the sentiment of men, but has rather increased it.

In the other professions women, like men, must look on youth as a mere period of apprenticeship. They must wait for the wisdom and the skill which only experience can bring; and if they have them to the same degree as men with whom they compete, they will be as successful. Youth will not long help them in that contest, and age alone will not drive them from it.

Neither does youth have the advantage in the matrimonial competition which Mrs. Allen pretends to assume. Widows of mature years may be the most dangerous rivals of young maidens; and there is abundant proof in these days that divorced women are not incapable of despotic sway over the hearts of men even after they have got well beyond the beauty of mere youth.

There is no bound to the empire of women, except as they set it themselves.—N. Y. Sun, Jan. 8, 1891.

ISABELLA'S CLAIM UPON THE WOMEN OF TO-DAY.

Perhaps no Queen in the world's history has to-day more claim upon woman in the various phases of her existence than Queen Isabella of Spain. In the first place, she appeals to wives and mothers; for, through the thirty-five years of her married life, in which she had one son and four daughters, she fully experienced the joys, cares, ambitions and sorrows of a true wife and mother. In all this, in an age when immorality abounded in the land, which, according to Prescott, was probably the only one in Christendom where concubinage was ever sanctioned by law, not a cloud shadows her virtue.

In the second place, her relation to scholarly women and to the intellectual development of Spain during her thirty year's reign, allies her to the educated or literary women of the day. Her instructor in the Latin language was a lady named Beatriz de Galindo, sometimes called La Latina. Prescott says that it was due in part to her own example of study as well as by her personal attendance on the academic examinations, that the women of Spain, as in no other country of which he was aware, took part in the public exercises of the gymnasium and delivered lectures from the chairs of the universities. Dona Lucia de Medrano publicly lectured on the Latin classics in the universities of Salamanca; and another, Dona Francisca de Lebrija, daughter of the historian of that name, filled the chair of rhetoric at Alcalá. This university at Alcalá, famous from having executed the "most stupendous literary enterprise of that age," the Polyglot version of the Scriptures, was founded and sustained by the Queen's right hand man, Cardinal Ximenes.

Besides endowing a convent in Toledo with a library consisting principally of manuscripts, Isabella encouraged the then new art of printing by having some works of her subjects printed at her own expense, and by granting privileges to those engaged in the art. While interested in the education of her own children, she did not forget the young nobility. Through her request and support, Peter

Martyr had a successful school for their instruction. Referring to his royal mistress as the "pattern of every exalted virtue," he says of his work, "My house all day long swarms with noble youths reclaimed from ignoble pursuits to those of letters."

But Queen Isabella is allied also to the particularly progressive women of the day by her independent spirit as a ruler; for, though loving her husband, the King, she insisted upon having an equal share in all governmental acts. The likeness of each was stamped on the royal seal, the names of each found on all public documents; in short, independent wills working in harmony was the motto for action. That Spain was better for this perfect independence, no reader of the reign of Ferdinand and Isabella can deny. The Queen also allied herself to progress, when, as a pioneer abolitionist, she commanded to be immediately set free the Indians, Columbus had caused to be slaves. Then her intense longing, even in her dying hours, for their conversion to the Christian religion, her efforts in sending missionaries in their behalf, bring her especially near to-day to the women of the Woman's Board of Foreign Missions. Her devotion to her church—the only church of that age—although it became the cause of her weakness in yielding, even though after a long reluctance, to the horrors of the Inquisition, links her to the devotees and advocates of church worship.

Isabella appeals also to the philanthropic women of the day in her efforts for moral reform; her temperance in diet, seldom or never tasting wine; her simplicity in dress—aside from royal occasions; her expenditures of money in the erection of hospitals and churches, some of which she adorned with embroideries, the work of her hands; and in her last testament, whereby she ordered a plain and unostentatious funeral that money might be saved for the poor.

But this womanly Queen becomes of special interest to the women of the past Sanitary Commission, and of its child, the present Relief Corps, because of being the first person on record to form a regular camp-hospital. Visiting, as was her wont, the camps of her soldiers to relieve their wants, she ordered one day a number of large tents to be always ready for the sick and wounded. These, called the "Queen's Hospitals," were furnished with medicines, and proper attendants at her own expense. "Her presence at these camps," says Peter Martyr, "seemed at once to gladden and reanimate our spirits, drooping under long vigils, dangers and fatigue." Another writer, who was present, says, "from the moment of her appearance a change seemed to come over the scene. . . . all seemed disposed to reconciliation and peace." "When," says Prescott "the soldiers beheld her directing their counsels, sharing their fatigues and dangers, and displaying all the comprehensive intellectual powers of the other sex, they looked up to her as to some superior being, with feelings far more exalted than those of mere loyalty. The chivalrous heart of the Spaniard did homage to her as to his tutelar saint, and she held a control over her people such as no man could have acquired in any age—and probably no woman in an age and country less romantic."

While Isabella thus appeals especially to the women of America to-day, her sympathetic aid to Columbus in the time of his greatest discouragement which enabled him to discover our world, and her loyalty to him to the end, despite the distrust of her husband and royal counselors, make her a shining figure of the fifteenth century to be loved and honored by every true American citizen.

Our national writers have already sounded a clear note in her behalf, for to Prescott's praise and Cooper's delightful pen-picture (in *Mercedes of Castile*) one adds with pleasure

Washington Irving's tribute that she was "one of the purest and most beautiful characters in all history."—*Elizabeth Porter Gould, in Queen, Isabella Journal.*

THE PILGRIMS IN HOLLAND.

THE PROPOSED MONUMENT AT DELFTSHAVEN.

At this season when the hearts of all New Englanders instinctively turn to Plymouth Rock, it is well for them to remember the action of the Congregational Club, of Boston, a few months ago. The club resolved that it was high time the hospitality of the free republic of Holland to the Pilgrim Fathers was acknowledged by their children, and that a suitable memorial of the ancient amity between Holland and the Pilgrims should be erected at Delftshaven, or port of Delft, on the river Maas, where the Speedwell lay.

The Pilgrims came by canal from Leyden to Delftshaven, and there John Robinson bade them farewell, and gave them his benediction in the faith that there was more truth yet to break forth from God's Word. The government of the Netherlands has expressed the heartiest sympathy and desire of cooperation in so good a work, and our Minister to Holland, the Hon. Samuel R. Thayer, has looked over the ground which belongs to the city of Rotterdam, to which Delftshaven has been annexed. The river, on which is a constant passage of vessels, sweeps around the town in such a manner that over the lowland the memorial could be seen in every direction far away.

A costly monument is not proposed. But a few thousand of dollars would provide one in every way suitable, and all money for the purpose sent to Mr. Frank Wood, the treasurer, 352 Washington street, Boston, will be held for the national association which will have charge of the work. The Rev. Dr. Storrs warmly commended the project in his noble oration on the Puritan spirit, and its propriety will need no argument to the mind of any son of the Pilgrims. The Dutch and New England societies have long exchanged compliments in recognition of this old friendship. That old Dutch hospitality is one of the most beautiful incidents in history, and if the feeling which prompts the compliment should erect the memorial, it would be a most happy sequel.—*Harper's Weekly.*

THE INDIAN QUESTION.

The present excitement and alarm offer the proper occasion to repeat emphatically what is undoubtedly the truth, that the radical trouble is the bad faith of the white man. Long ago General Grant, discussing the Indian question, said that we had taught them to distrust us. He said that after leaving West Point, when he was stationed upon the frontier, he had observed that the American white man cheated the Indian. He added that the English Canadians were wiser, for they kept faith, and he illustrated his remark by saying that if they promised the Indian a certain kind of blanket, the Indian was sure to get it. But the Indian was not sure that our engagements would be as honestly kept. When promises have been faithfully kept there has been little serious trouble, and the actual progress made by Indians toward civilization under the most exasperating circumstances shows how much might have been expected from a more humane and honest course. Bishop Hare's recent statement, and he is one of the best witnesses and counselors in Indian difficulties, contains two important suggestions; one is that there are certain Indian ringleaders who ought to be imprisoned and kept from mischief, and the

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it shows the good results

President is understood recently, ^{Waisbitt-Thomas, Sup.} pressed himself as favoring a transfer of the Indian Bureau to the War Department. This is a very serious question. Certainly the care of the Indians by the Interior Department leaves very much to be desired. But the indispensable conditions of a wise Indian policy are: First, a single head of the Indian Department, who shall be a man of high character and capacity; then the complete separation of the care of the Indians from politics, and the education of Indian youth. There is no more signal illustration of the mischiefs of the spoils system than that afforded by the ever-recurring Indian troubles. The distinction of our Indian policy is want of principle and common sense.—*Harper's Weekly.*

MISCELLANEOUS.

The greatest of faults, I should say, is to be conscious of none.—*Carlyle.*

Peace is the evening star of the soul as virtue is its sun, and the two are never far apart.

Give what you have. To some one it may be better than you dare to think.—*Longfellow.*

It is a good rule to be deaf when a slanderer begins to talk.

The real man is one who always find excuses for others, but never excuses himself.—*H. W. Beecher*

It is employment, says Daniel Webster, that makes people happy; and, says Jean Paul, I have fire-proof, perennial enjoyments called employments.

Great is the power of eloquence; but never is it so great as when it pleads along with nature; and the culprit is a child strayed from his duty and returned to it again with tears.—*Sterne.*

A good book and a good woman are excellent things for those who know how to appreciate their value. There are men, however who judge of both by the beauty of their covering.

Faith at most but makes a hero, but love makes a saint; faith can but put us above the world, but love brings us under God's throne; faith can but make us sober, but love makes us happy.—*Cardinal Newman.*

As I like to see a young man who has something old about him, so I like to see an old man in whom there remains something of the youth. He who follows this maxim may become an old man in body, but never in heart.—*Cicero.*

The road to eminence and power from obscure condition ought not to be made too easy, nor a thing too much of course. If rare merit be the rarest of all rare things it ought to pass through some sort of probation. The temple of honor ought to be seated on an eminence. If it be open through virtue let it be remembered, too, that virtue is never tried but by some difficulty and some struggle.—*Burke.*

Mrs. Whitelaw Reid, wife of the American minister at Paris, who is, with her husband, making a tour of the East was honored by the Sultan at Constantinople conferring upon her the order of the Shekat, the highest Turkish decoration that can be given to a woman.

"'tis the first sad news to hear,
Though to us he is a stranger, yet we cannot stay the tear.
For 'tis just one short week ago they laid in her narrow
bed
Another of their darlings, and now their babe is dead,
And we feel for the father's anguish, and the mother's
heart-broken woe—
As we kiss *our* babe's upturned face, and think if she
should go
Across the "Valley of Death," thought to her a blessed rest,
How hard 'twould be for us to feel that God knows what
is best.

"Janet has a lover and they say he's good and clever."
Shy, quiet Janet, I did not think that ever
Her heart could be won, but I trust 'twill bring her bliss
And that he may prove worthy of a maid as pure as this.

"Josie has married and gone to a distant land,"
Woo'd and won by a stranger affable and bland,
Has left a sorrowing mother and friends protecting care;
E'en her faith she's laid aside for a stranger's love and
care.

Can he be trusted? is he noble, good and true?
Or will after life bring sorrow with unavailing tears?
Ah me! I think that this is the very saddest news;
For with our hope and good wishes we still have many
fears.

"Mother says she wishes that you folks far away
Would come in and see her and have a holiday."
Dear, darling Mother, who has passed three score and
ten,
Still loves her children,—mature, gray-bearded men—
And women that are mothers and past all youthful bloom.

So it is the whole world over,
To the absent well loved rover.
Be there sadness, be there sorrow,
Be there grave doubts of the morrow;
In the thought of future meeting—
And the thought of kindly greeting,
Oh 'tis joy thus to receive,
Tho' the message oft time grieve,
The latest news from friends at home.

E. T.

CONSOLATION.

What art thou, Death, that men doth fear thee so?
Why dread they with such shrinking thine approach?
Art thou some goblin grim, some monster fearful
That prison souls of men in dungeons foul,
In order that thou mayest, like fiend incarnate,
Torture them, and mock with glee demoniacal?

Or, rather, art thou not a messenger from God,
Who'rt sent to call us from this vale of tears—
Tell us our work is done, our life is finished;
That we've fulfilled our measure of creation
And shown to Him, how we have used the agency
Which He did give us, with our life and station?

Who then have need to fear thee? Not the young—
The babe, the little child that knows no sin,
To it, 'tis but a going to sleep, to wake to-morrow
Upon a brighter shore, in angels' arms
Where it shall ne'er know sorrow, pain or grief,
Safe sheltered from earth's cold and bitter storms.

Why weep we then with such a bitter mourning
When Death our pure babe hath called away?
And ask, "Oh, why was it e'er given to us
Only to stay awhile, till it had won
It's way into our warmest, tenderest love;
And then to die, and leave us here to mourn?"

Oh, know ye not, ye weak, short-sighted mortals
That thy sweet babe, which thou would'st fain keep here,
Was once a spirit, which till now has waited
Anxiously to take a body here on earth,
That it might then return and fill the mission
It only could attain to through a birth?

It knew no sin, but went back to its Maker
Pure and holy, and free from guile and stain.
And 'tis become a link between our hearts and Heaven,
To draw our minds from petty earthly cares
And centre them above, in Heaven's realms—
For where our treasure is, so will our hearts be there.

Again, Death, who need fear thee? Not the young,
The youth or tender maid who've 'bedient been
To counsel given, and who have thus lived lives
Of truth, and honor, and purity so bright,
That, though life is sweet, its joys entrancing,
They need not fear, the world beyond is light.

Those in their prime, and, too, in middle age,
Who in their lives have trials and troubles seen,
Who've stemmed temptation's tide and struggled onward,
Why need they fear, if they be called by thee?
But calmly go, to take their rest in Heaven,
And all their dear ones gone before to see.

And then the old, whose tired feet have trod
The long and weary journey to old age,
Who've lived according to the light they had,
Whose hearts are true and consciences are clear;
How willingly they lay the burden down
To dwell with Christ in a far happier sphere!

Who, then, need fear thee? Those they are
Who've yielded to the tempter's wily snares,
Who're steeped so far in wickedness and sin
That they do fear to die, lest they receive
Just punishment as dues for sins committed,
For God, they know, they never can deceive.

MARY FENTON HAYES.

Salt Lake City.

A WOMAN'S OPINION.

EDITOR WOMAN'S EXPONENT:

There has been a great deal said of late
about Woman's Rights. We believe in her
having all the rights she is entitled to, and
a great deal more than what she gets, and we
also wish to say, that as women of Utah have
to be subject to the laws as well as others, and
are liable to punishment for breaking them,
they at least ought to have the privilege of
helping to make them; while at the same time
we believe that a woman's highest calling is in
her home, yet it is by no means the only one
that education has fitted her for.

There are political and religious rights and
liberties that need to be spoken about and
kept in mind, and also Woman Suffrage work
to be looked after by those who have the
ability for such work. We also believe it is a
woman's right to have a husband and home
of her own, and a right to have children to
grace that home with, for the love of her off-
spring is one of the strongest instincts im-
planted in women, there is nothing that can
compensate her for the want of them. They
are necessary to her and her husband's happi-
ness. Well, as mothers in Israel we know
they are the Lord's heritage, and "Happy is
the man that hath his quiver full of them."
Psalms, 127. 5.

And women in the darkest hour of adver-
sity, every true wife and mother is expected
to be at home and have her family around
her. Oh woman! what would the world be
without her. But how is it with some of the
lords of creation, they think that a woman
should have no individuality of her own: some
of them are very fond of trying to reduce
their wives to a state of unquestionable obedi-
ence, in fact treating them as if they were
creatures possessed of no brains, hopes, or ideas
of their own. Woman's privileges indeed should
be talked about before such men? "Oh, no,
she must stay at home and attend to her
family duties, and if she finds it very hard
she must not grumble, but seek the patience
of Job, and the courage of Daniel, to enable
her to bear all things in an humble and sub-
missive way." What a good thing it is such
men are few and far between in the Church
of Jesus Christ of Latter-day Saints. I feel
very thankful that I live in an age when some
of the noblest of mankind live on the earth;
who are willing to accord to woman-kind her
proper sphere. A man's heart ought to be
large enough to grasp and hold many wives

and children within its vast capacities, if it
pleases God to give them to him. Some men
are so narrow-minded that they can't love but
one woman at once, but it should not be so.
How beautiful it must be when large families
can come together in the harmony of beautiful
love, though now denied that precious blessing,
such can say and truly too, let us live our short
lives that eternity may only prove a prolon-
gation of unstinted affection—happy indeed are
such. Oh, that there were more of them!
When we step out of this existence those who
have obeyed the celestial law will not be cur-
tailed in their privileges or rights, but a higher
power than man's will govern and control all
things and we shall be satisfied.

MORE ANON.

OLD FASHIONED PARTY—22ND WARD

On Tue. Dec. 30th, 1890, according to the
wish of Bishop Solomon, the sisters of the
Relief Society of the 22nd ward got up a
feast for the poor, and all of the ward who
wished to participate with them in the new
Meeting House. The young ladies had
decorated the Hall and it presented a beauti-
ful appearance; the teachers had visited their
respective blocks and notified the people if
they wished to contribute to send in their
picnic in the morning. The people responded
liberally and the tables were filled with good
things. At about two o'clock they sat down
to dinner when the Bishop asked a blessing,
and with happy countenances and smiling
faces they partook of the bounties of the earth.
At five o'clock there was an intermission of
two hours and the hall was cleared ready for
dancing, which commenced about seven o'clock.

There was a large assembly of old and
young to join in the dance. It reminded me
of old times when the prophets and apostles
used to join with us in the dance. It continued
until twelve o'clock when it closed with
prayer, and they all went home feeling thank-
ful for the many blessings they enjoyed in
these the valleys of the mountains.

ADELAIDE RIDGES, Sec.

NOTES AND NEWS.

The recently-formed Georgia Woman Suff-
rage Association has become auxiliary to the
National-American.

REV. ANNA H. SHAW, Mrs. Clara B.
Colby and Miss Lucy E. Anthony "received"
at the Riggs House in Washington on New
Year's Day, in the absence of Miss Susan B.
Anthony. Miss Shaw will give a fortnight to
work in Canada, beginning to-morrow in
Toronto.

MRS. CHARITY HATHAWAY, of Beemer Hill
Sullivan Co. Pa., is said to be the only woman in
the country who is by profession a trapper and
dealer in raw furs. Last season she cleared
nearly \$450 from the sale of furs and ginseng
root. Most of the furs were obtained by her-
self.

General Spinner, who secured the admission
of women as clerks in the U. S. Treasury, was
a strong believer in equal rights for women in
every respect. He said of himself with pride:
"In the first Congress of which I was a member,
I voted for Lucretia Mott for Chaplain to the
House of Representatives. In the next Con-
gress, my vote was cast for Lucy Stone. In
the next Congress, I voted for a man for chap-
lain; so I stand recorded twice for women, to
only once for a man. That is about the way
I feel now. My sympathies have always been
on the side of the weak. So I have always
been in favor of, as the Englishman expresses
it 'the under dog.'"

WOMAN'S EXPONENT.

EMMELINE B. WELLS, Editor.

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MORMON CHILDREN.

WASHINGTON, Jan. 19.—Justice Brown today rendered his first opinion as a member of the United States supreme court. He delivered two opinions, of which the more important was in the case of George N. Cope vs. Janet Cope and Thomas H. Cope, brought here on appeal from the supreme court of the Territory of Utah. The question involved was whether or not a son by a polygamous marriage had a right of inheritance from his father, it having been claimed he was illegitimate. The court holds that a son by a polygamous marriage did have such right and reversed the judgment of the territorial court. The court says: "The Edmunds-Tucker act declared legitimate all children of Mormon parents born within less than twelve months from its passage. The object," the court says, "was to make these unfortunate children an especial object of care, and to make their parents relinquish polygamy by fixing a period after which their children should be illegitimate."

EMMA ABBOTT.

The lovely and gifted songstress, Emma Abbott whose voice has thrilled multitudes in the various cities and towns of the world, and cheered many a lonely heart and weary pilgrim, and who attained a musical reputation only reached by a few, has passed away from earth to join "the choir invisible whose music is the gladness of the world."

A feeling of ineffable sadness came over the writer, as she heard the words, "Emma Abbott is dead," it was as though one near and dear had gone, for has she not made herself near and dear to all lovers of true music who have ever heard her sweet rich voice with its rare melody holding spell-bound many thousands at once.

The prima donna died at the Templeton in this city at twenty minutes to eight o'clock January 5, 1891. The Doctors who attended her stated that "the immediate cause was heart failure brought on by an attack of acute pneumonia." She was conscious all the time during her illness, realized that death was fast approaching and remarked that she was not afraid to die. Her body was embalmed and shipped to Chicago where her mother and relatives are residing the same evening. Her wish was to be cremated and sometime ago "she had an elaborate urn made," in which her ashes were to be deposited. Her mother's wishes however will control the matter. Her husband is buried at Gloucester, Massachusetts.

Dr. Condon of Ogden paid a beautiful tribute to her memory in his article published in the *Standard* from which we have taken the following paragraphs:

"It is said that the dying swan, when the last

moments of dissolution arrive, pours out its soul (for birds have souls) in a flood of melancholy song so low and soft and full of tenderness that it seems to be made of tears, and it seemed to us who had often heard her sing before that Miss Abbott, the pure and gifted Queen of Song, on the opening night of the Grand Opera House, sang as if it were to be the crowning effort of her life, or rather as if coming events were casting their shadows before; that she fully realized that the curtain was about to be rung down on her life and she should face alone the dread, and mystery, and eternal silence that comes to all. Of course no one thought then, but looking back it seems to me as if I never heard her sing with such sweetness and power as on that occasion, and hereafter the playhouse that she dedicated as the last act of her life, will have an interest that the future can add little to nor detract anything from.

"But the sweet voice that so often made the world forget its cares will never again be heard, and the applause of charmed multitudes will fall on dull ears as the winter snows fall on the grave where she sleeps unheeded. Her life was as pure as a sunbeam, and will crown like an aureole the spot where her form sinks into pulseless clay. Alas that the strings of such a harp should be broken asunder, that such divine fires of genius should be extinguished. To many breaking hearts the music of her voice and sweet ways brought healing; to how many storm-tossed souls made mad by the wild tempest of unrestrained passion, her rendition of "The Last Rose of Summer," charmed into repentance and forgetfulness, this world will never know. Her songs were music and music is divine. It can sooth the savage breast that sometimes leaps from the hearts of men; it subdued the fiends in tophet while Euradice escaped; the spheres salute one another in their journeys through the upper sky, with music and the angels in the climax of their ecstasy and in their sorrowing for the follies of weak humanity, are singing ever and always. And so it was with Emma Abbott, she sang to the good and the bad, to the rich and poor alike, sang as if the gift of song were not her own, as if she were but its custodian and must one day render an account of how she used it.

"In the modest little town of Peoria, Ill., where she first saw the light, there will be real grief, and it will reach out till it covers this continent. There will be no need of consanguinity to give it point. She reached the understanding with the wonderful gift of song and manner; she played on the chorus of the human heart and all who felt the power of her gentle touch loved her, honored her, and paid her homage. She sang in prison cells where turbulent hearts were beating against the bars of passion that are stronger than the girders that shut them in from the world and appealed to the angel of their better nature. She carried sunshine into the hospitals of pain. She responded to the pitying voice of charity and without compensation, other than that which the consciousness of a deed well done always brings. She charmed thousands; for to hear her sing even the miser would unlock his iron box."

Miss Abbott possessed great strength of character, as well as being wonderfully gifted; and she won the hearts of all the profession at "one fell stroke," when she arose in the Church at Nashville, Tenn., and contradicted the preacher who was violently denouncing the stage and all its disciples as depraved and immoral, etc. It must have taken a great deal of moral courage to take such a stand, but she was equal to the effort, and it gave her prestige, although she acted on the impulse of the moment without waiting to consider the consequences. It was however a heroic step to take in defense of the stage.

FUNERAL

"It was decided early in the afternoon that the funeral services at 5 o'clock. At this hour the members of the company, sixty in number, assembled in the little suite of rooms looking out on the west, on the fourth floor, and all were allowed a glance at the departed. She looked almost as if in sleep, so little had her illness changed her. She was clothed in a manner strikingly beautiful. She wore the white dress seen in the first act of "Ernani," Wednesday night Dec. 31, 1890—her farewell appearance. It was white moire, paneled with violet and green velvet, and embroidered with purple lilacs in great natural bunches, white lilacs on the violet and violet lilacs on the white, gathered around the waist with white pearls. A white embroidered veil strewn with roses, covered her arms and neck. One hand held a pink rose, the other a bunch of white roses, while on the breast was a beautiful bunch of lilies of the valley.

"It was some moments before the emotions of the little congregation could be restrained. Then the male chorus, led by Broderick and Pruette, sang, "Lord, in Mercy Hear my Prayer." The effect was most touching—almost weird, and Pruette and some others of the singers were unable to conclude. When the last notes were heard, a great pent-up sob was loosed from the throats of all present, and for a few moments sorrow flowed without any attempt to restrain it. The Rev. Mr. McNiece then arose and read a chapter from the Bible after which the whole chorus sang, "Nearer My God to Thee." There were next a few very appropriate remarks from Mr. McNiece, with a short prayer, and the male voices rendered with exquisite effect, the familiar "Soldier's Farewell," beginning "How can I bear to leave thee." After a brief pause, the whole assembly sang, "Home Sweet Home," and the exercises, which, impromptu as they were, were of the most touching and impressive description, drew to a close. There was hardly a dry eye among the guests of the hotel—who had quietly assembled in the hall, as the sounds of "Home Sweet Home" rolled forth and the thought of Emma Abbott's desolate home in the east came to their minds.

"There were some beautiful floral offerings: A heart of dark red roses—Abbott's favorite color—from the company; a cross of yellow roses from Mr. and Mrs. Pratt; an anchor of white flowers and calla lilies from the hotel—a beautiful lyre from the theatre, and a large and most exquisite design showing an arch, open gates and a crown of flowers, with the words worked in purple flowers, "Farewell Abbott." This came from the Salt Lake Choral society, and was regarded as a particularly graceful act.

At a quarter to nine the funeral cortege left the hotel, the coffin, enclosed in a metallic casket, and carried by Messrs. Michelena, Broderick, Consadine, Larrange, McCormack and Pruette, was borne to the hearse. A procession composed of fourteen carriages conveyed the company to the Rio Grand depot, and at 10 o'clock the last sorrowful farewell of Salt Lake was taken and the train steamed off for Denver and Chicago.

FROM FUNERAL ADDRESS BY REV. DR. THOMAS, OF CHICAGO.

"Against her social reputation there was never a breath of suspicion, and the unquestioned purity of her life did not a little to lessen the prejudices and to rebuke the harsh, unjust criticisms of the clergy and the church. She compelled the respect of all; she was admired and loved by those who knew her personal worth. She helped elevate the character, and inspired with a noble zeal and purpose the drama of her time. Thousands of young and aspiring artists have felt the inspiration of this noble life, and will themselves b

the change of the better class of public opinion been greater of late years than in the kindlier and more appreciative attitude of the church toward the stage. This is owing, in part, to the gradual wearing away of the sharp lines once drawn between the church and the world. The larger intelligence of the present is beginning to see that the quality of goodness is the same wherever found, and that the drama has its place and value; that between the hours of work and worship there are hours when the mind and heart may find rest and improvement in the diversions and lessons of the opera and the play. And then the character of the singers and players has shared in the common growth of morals in all departments of life, so that more thoughtful minds now no longer ask, How shall we get rid of the drama; but how shall its evils be lessened and its greatest power for good be realized?

Not pausing long, perhaps, if at all, to theorize, Emma Abbott quietly entered this field of labor, and it may be without any aim at first of making it better, but simply with the noble resolve to be herself good. And in that way she came to know and to value the good in others, and by the simple power of her own life and personality she has helped make the position of the conscientious artist one of the most honorable, and of that honor she was herself justly proud and tenderly sensitive. She did not play on the Sabbath, but used that day for rest and worship. In a Southern city, where she attended service one Sabbath morning, and heard the minister denounce the stage in almost unmeasured terms, she asked the privilege of replying after the audience was dismissed and she was heard in its vindication. She was herself a Christian, and lived a life of faith and prayer.

The death of this noble woman leaves our world poorer in that in which it needs be richer. The power of music to charm and bless has not yet been realized; the mission of song has only begun; the time will come when the true dramatic artists will take their places as among the recognized backers and helpers in all that is good. The great chorus of humanity is yet to be heard in the glad day when all the people shall sing.

It is deeply to be regretted that this child of song, this pure spirit of earth, has gone away so soon. Had she obeyed the word of her physician it might have been different; but only those who serve the public know how hard it is to disappoint that public; and how many sing and speak when they should rest and sleep. It was her energy that made her what she was, that nerved her to her last effort. Such voice culture and power come only at the end of hard years of study. Emma Abbott was yet in the rich summer-time of life, and there should have been many years before the autumn and the winter.

It is strange and pathetic to think how all the treasures of learning, of scholarship, of poetry and art, are held in these frail earthen vessels; in brains and hearts that tire, that wear out or break down by the way. Oh, it must be that this is the beginning, not the end; that the spirits of earth go away to live and love, to think and love to think and sing in some other land that is better. This was the blessed faith and hope that lived in this heart that beats no more. "I shall sing my next song in heaven." "I am not afraid to die." And I think that her hold on life was weakened by the great sorrow through which she had passed, and that it was easier to go away because her husband had gone before, and the gates were left open and sweet voices were calling her to come."

LADIES' GENERAL MEETING.

General meeting held in the 14th Ward Assem

bly Rooms Sat, Jan. 3, 1891. Pres. M. I. Horne presiding. Meeting opened with singing, "Come let us anew," and prayer by Counselor Elizabeth Stevenson, singing, "Now let us, rejoice etc." Minutes of P. A. of 17th and 8th Wards were read by their secretaries.

The President wished the congregation "A happy new year," with peace and prosperity; said those who have come to meeting to-day will receive a blessing. Was much pleased to hear our young secretaries read their minutes so very correctly, the minutes were quite instructive. We have just passed a very eventful year, many important changes have taken place, one that is greatly to be lamented is the awful state of morality in this city, brought about through the change of parties. To think it unsafe to walk our streets is a strange thing for us who have been so accustomed to good order in our city; but we see by the steps the "Liberals" are taking for reform in this matter that they are aware of the conditions; and the hand of the Lord is ruling and over-ruling for the good of His people; all the events transpiring will tend to prepare this people for the coming of the Son of Man. See how things are transpiring among the Indians, they did not harm the government in any way, but the spirit of the Lord is working among them and perhaps some of their blood had to be shed; you my sisters, have read of the visions they have had, it reminds one of the shedding of the blood of Joseph and Hyrum; their blood also had to be shed to seal their testimony. Let us have the shield of the Almighty around us, that we may be prepared for the changes that are coming. Our financial affairs are in a very uncertain condition; many are fearful of a great crisis in business. Another important step that was taken in 1890 was the establishing of a Woman's Store on a co-operative principle; we expect it to be a success, but it will need our energies and talents, our means and our faith united; let all our sisters take an interest in the store by going and making our purchases there, and talking it up in our meetings, and with one another.

Let us be humble and true to our covenants, that we may be able to call on the Lord to cause the power of the destroyer to depart from our homes and families, that sickness may cease among the people of God.

Mrs. E. S. Taylor also wished the sisters a happy new year, and said, let us try, and improve on the past year and do better than we have done; she testified to the power of administering to the sick, that she had seen the sick healed in many instances. Spoke upon prayer and tithing, advised the mothers to impress upon their children to pay the Lord one tenth of the little presents they get in money, they will never forget it, and the Lord will bless them. Mothers teach your sons and daughters chastity; it is lamentable to hear of young people going astray, these things should not be in our midst; let us implant in the minds of our children pure, virtuous principles. Referred to the meeting held in the Methodist Church and applauded the course taken there by Brother Nicholson.

Mrs. B. W. Smith said by watching the signs of the times we can see the fulfillment of both ancient and modern prophecies; we are living in an eventful time, and we should instruct our children in the truths of the Gospel that they may not be led into temptation, but shun all appearances of evil, be modest and careful in their deportment in all places. Teach our children faith in the Lord, that they may have power with them in sickness or in calling down any blessing they may require from the Lord.

Mrs. Mary Clark said, we must watch as well as pray that we may always have the testimony of the Gospel in our hearts; rear our children in the spirit of prayer that they may claim the blessings of heaven. Watch ourselves that we may be

ready to meet the Savior and enjoy the blessings in store for those who serve the Lord. Let us have charity, not look at each other's weaknesses, nor say anything to hurt anyone but guard each other's characters. Spoke eloquently of Temple work and advised the sisters to go there if they felt weak and get their strength renewed.

Mrs. E. Stevenson also wished the sisters a happy new year, and said, "I wish to live to do good, I am glad I have laid a foundation of working in the Temple for my ancestors; if I can't do all I leave those behind that will carry on the work. To one is given one gift, to another, another gift, let us build each other up and cultivate chastity in our own lives, that our children may be imbued with the purity that we as a people should be filled with.

Pres. Horne said, we have had good instruction, let us be wise, judicious and prudent, that we may enjoy our religion. It is our duty to teach correct principles, and it is our duty to pay attention to this teaching, and let us have a will to do right.

Meeting adjourned for two weeks, singing "All hail the new-born year," and benediction by Mrs. E. Howard.

E. H., Sec'y, *pro tem.*

FOR THE EXPONENT.

HOME THOUGHTS.

To make home a delightful and an attractive place, does not depend upon a large, fine house, with plenty of costly furniture, and expensive surroundings, although these are very pleasing and attractive to the eye; but the true secrets and attributes of a happy home are not purchased with gold or silver, but are placed there by the hearts and the united efforts of the inmates of that dwelling. What are riches compared with the love of sincere and honest hearts? It does not matter if the floor is bare, the rooms limited and the furniture unpainted, the home may be far more pleasant and enjoyable than the finest mansion that is without the peace and quietude of loving hearts. In a home where the Spirit of the Lord is an inmate, the husband and wife are each striving for the welfare of the other, and unitedly striving for the welfare of their children. If they wish their children to be polite they are not afraid to say "If you please" or "Thank you" to each other, or to the children, for a kindness shown them. Teaching by example as well as precept, and showing them that they do not require more of them than they do themselves. The character of our young people are, to some extent, molded at home; then should we not be watchful and prayerful in regard to the influence of that home? Ever striving to retain a feeling of love and happiness that will cause a desire to remain there and not go out into other company to find enjoyment. If one of our daughters—the same may also be applied to one of our sons—is a little thoughtless or reckless, and does not keep company with the young man of our choice, is it our duty to take away her agency by saying, "You shall not keep company with that young man?" I think not. But it is our duty to teach, instruct, advise and pray for her, and do everything within our power to persuade her to shun evil company and seek for good, that thereby she may be saved in the Kingdom of God. And then, if she still persists, is it not better to allow her to invite her company home to spend the evening, rather than compel her to go some other place, we know not where, to meet him, as is too often the case. Great wisdom and knowledge is required in teaching and instructing our children, and we should look to Him who says, "He that lacketh wisdom let him ask of God who giveth to all men liberally, and upbraideth not; and it shall be given him," that we may raise them in that way

and manner that will lead them unto eternal lives. For many are the snares that are set for our young people, and many should be the prayers that they may be able to resist them.

M. E. H.

Nov. 24th, 1890.

ITEMS FROM HUNTSVILLE.

EDITOR EXPONENT:

As the New Year has come we thought it wise to report ourselves through your paper. We find that we are living in the tops of the mountains; secluded from the civilization as you have it in Salt Lake City. We are right in the beautiful snowclad hills, where health and bloom adorn the faces of old and young, which blessing we are thankful for.

Last year at this time death was stealing its victims from among us causing much sorrow but God in His mercy stayed His hand, and we are again having jovial times. The holidays have been well spent; parties pretty well conducted under the auspices of the Young Men's Improvement Association which is a good and successful organization. Our Relief Society is in good working order; the poor are well cared for. Young Ladies' Association, doing excellent work in the way of improvement; the Primary also is progressing fine. When we look upon our lovely children, we wish some of our outside friends could see them, they neither look hungry or ill-clad; if they would look after their own poor it would be a blessing for many of them. Our Society is gathering all the wheat they can, and taking good care of it, according to President Young's Counsel.

Wishing your subscribers for the EXPONENT and all co-laborers a Happy New Year, we are your sisters in the faith of the Gospel,

ELIZA A. TRACY, Pres.
EMMA BURROWS, Secy.

A GENTLE SURPRISE.

A few sisters gathered at the house of Bro. Josiah H. Perry's, Nov. 7th, 1890, to celebrate the 70th, birthday of his wife, Lucinda Eliza Perry, daughter of Barnet and Phebe Venolstine Cole, born at Springville, Pennsylvania. Her parents joined the Church in the early settlements of the Saints in Kirtland, Geauga Co. (Now Lake Co.) Ohio. Lucinda joined the church at the age of nine years, at the same time Eliza Partridge was baptized by Calvin Beebe, near Kirtland. The day Lucinda was eleven years old she was driven with the family from Jackson Co., Mo., and traveled barefooted on the burnt prairie. Her father was whipped the same night the Flulets and Lyman Leonard were driven from the state and settled in Nauvoo, Ill. She has been driven with the Saints through all the mobbings. When the martyrdom of the Prophet and Patriarch took place she was near by. she heard the guns that did the hellish deed. Sister Lucinda often speaks of the circumstances with a heart full of tenderness, the recollection can never be forgotten, it makes a great impression on those who listen to her when she speaks of the divine mission of Joseph Smith the prophet, and his noble character. She knew him personally and testifies that he was a man of God.

She was married to Josiah H. Perry, Nov. 30th, 1845, received her endowments in the Nauvoo Temple in 1846, arrived in Salt Lake City, 1850; settled in Huntsville, Weber Co; is the mother of nine children. We felt to congratulate Sister Perry on her good health and appearance and wished her many happy returns of the day; while life shall be a blessing to her, with her aged husband; and we hope her children may be as firm in the testimony of truth at the same ad-

vanced age. That is the wish of those who surprised her.

E. B.

Huntsville, Weber Co.

SALT LAKE CO. W. S. A.

Minutes of special meeting of Salt Lake County, Woman's Suffrage Association, held in the 14th Ward Relief Society Hall, Jan. 13, 1891. Mrs. S. M. Kimball, presiding; the corresponding secretary, Miss Emma Finch, was called to act as secretary. Mrs. Elizabeth Price was appointed chaplain. Mrs. Kimball spoke of the nature of the organization and the principles underlying the subject of suffrage.

Mrs. E. S. Richards was then called upon and said she was a suffragist at heart, suggested the reading of the constitution and by-laws, for the benefit of those present, and said she felt interested in the work, not only on her own account, but for all women who were heads of families. If we educate ourselves, we will then be compauionable with our husbands and sons.

Mrs. Nellie R. Webber said she felt interested in the work, and also felt that the study of politics would broaden the ideas of women. Wyoming had stepped forward in this direction and she believed great good would result.

Mrs. Elizabeth Howard believed the time would come when the franchise would be given to women; asked for instructions on some points.

Mrs. S. M. Kimball nominated Mrs. Phoebe Beattie as delegate to Washington, from Salt Lake Co. W. S. A. Stated that the membership fee was fifty cents, also that the names were to be sent to Washington, and a fee of ten cents to accompany each name. The meeting was then given into the hands of Mrs. Elizabeth Howard, Pres. S. L. County W. S. A., and Mrs. Kimball was excused; suggested that the National Constitution be a subject of study, also Robert's Rules of Order.

Mrs. Margaret Mitchell said she felt interested in the work, and thought all should be active in making the Association a success; felt the time would come when we would do more good to each other on a broader platform than we had done in the past.

Mrs. Lucy A. Clark of Farmington, stated that the W. S. A., at Farmington, had held meetings with the gentlemen once a week and had had very interesting times; formed themselves into a branch of the Legislature and had passed a bill through, and had learned more than if they had been studying alone; suggested the reading of a pamphlet entitled: "Freedom's Conquest." Hoped we would progress and use the franchise well when we should receive it again. Referred to Wyoming's success.

Mrs. M. Y. Dougall felt encouraged, and knew we were becoming better educated in the work, as all had sustained Mrs. Beattie as delegate, it would require work on the part of all to send her to Washington. Learned more while in Washington than she could learn by years of study and reading, and felt that women could and should stand side by side with man. The politics of the day would be purified by women if they were allowed the franchise. We should pray for the delegates and sustain them in every way we could.

Mrs. E. S. Richards then read parts of the National American Constitution, and explained what was expected from members.

Dr. Maggie Shipp, made a few remarks, which were followed by suggestions from Mrs. Ann D. Groesbeck and Mrs. Phoebe Y. Beattie; the meeting adjourned until the third Tuesday in the month, Jan. 20, at 2 p. m., in the 14th Ward Relief Society Hall.

E. FINCH, Secretary, *pro tem.*

The FUNERAL...
ment in the 14th Ward Relief Society Hall at 2 p. m., Tuesday Jan. 13, 1891. At this time Mrs. Elizabeth Howard in the chair; prayer by the chaplain, Maria W. Wilcox, minutes of previous meeting read by the secretary, names of members presented and voted upon; accepted unanimously.

Pres. Howard supposed that all present were familiar with the object of the meeting; women had for years been held back; we live in a day of advancement. She had the privilege of meeting with the ladies of Wyoming in public gatherings, and had advised them to vote for good men to fill official positions whether they were Republicans or Democrats. We should try and encourage others to join the Association. From this time on our regular meeting will be held on the third Tuesday in each month, the place of meeting will be designated in the call issued. As Mrs. Phoebe Y. Beattie has been elected as our delegate to represent us in Washington, it has been proposed that we sustain her by our prayers. Speke at some length upon the subject of bribery.

Mrs. Beattie thanked the sisters cordially for the honor conferred in nominating her to such a responsible position; it would be an entire new experience, and she would need all the support the ladies could give her.

Mrs. Margaret Mitchell was interested in suffrage, thought we were beginning to reap the results of our labors in this work; it would be a good plan to have a committee to get up subjects to be presented before the meeting. Thought women were qualified to take many positions heretofore occupied by men; a prominent man had said to her that women had proved themselves honest in their work. One woman that had been taken into the Government Office, who did more work than the men employed there, had just half the pay—and it would always be so until women had a voice in making the laws.

A poem by Mrs. Emily H. Woodmanseo was read by Mrs. C. I. Kirby, who also made some remarks upon the subject of suffrage, and related some of her own experiences when abroad in the world.

Mrs. Lillie T. Freeze made what she called her infant speech, as she had never spoken upon the subject before; related an instance which took place in her childhood, in which she considered herself outraged; had noticed that it was the most intelligent people who had advocated universal suffrage, good moves slowly; women themselves are not awake to the importance of the subject; she then gave some happy illustrations of her position on the question.

Mrs. S. M. Kimball explained some matters in reference to a large membership, and Mrs. M. Y. Dougall gave some of the points definitely.

Mrs. Janet Morris endorsed what had been said by the former speakers; and made the remark that if that was Mrs. Freeze first speech, she would like to hear her last.

Mrs. M. E. Irvie was a born suffragist, and honored the women who had stood forward amidst persecution in defense of those principles, thought there should be plans for carrying out a programme.

Mrs. S. M. Kimball was pleased with the interest manifested, liked the idea of some practical plan for study, thought a mock legislation as had been suggested was pretty good, but she would like a city council to become acquainted with municipal affairs first. Suggested that we should drop the title of Mrs., and be plain Elizabeth Howard, &c.,

Dr. Maggie C. Shipp felt anxious as one of the Executive Committee, to keep up the meetings and not let the interest die out. Related a little of her own experience in get-

than a railroad price, or if one goes to a miner, there is no difference in the price, and this is true in many cases. Men and women are charged alike.

Pres. Howard presented some business to the meeting, after which it was adjourned for one month. Quite a number of ladies came forward and paid the membership fee.

C. C. MALEIGH, Secretary.

R. S. REPORTS.

SNOWFLAKE.

Minutes of a conference of the Relief Society of Snowflake Stake, held at Taylor, Nov. 30th, 1890.

President Emma S. Smith presiding. After the usual opening exercises, followed by appropriate remarks by Sister Smith, the roll was called, and eight officers responded.

Sophia Johnson and Mary A. Standifird reported the R. S. of Pinedale and Taylor. Interesting remarks were made by Frances R. Thompson and Emily J. Hancock.

Counselor Sarah Driggs esteemed it a privilege to meet once more in conference. Spoke at some length of her childhood days, and the training she had received.

Counselor Emily J. Lewis was thankful to live in this day, and that thus far she had been enabled to remain faithful. Was glad she was not ashamed to pray, and had proven many times that much could be accomplished by earnest prayer.

Phoebe Kartchner was the next speaker, mentioned some of the difficulties that beset us, and concluded with the remark that our Heavenly Father is very merciful, and will amply reward us for all we are called upon to endure.

President Lorenzo H. Hatch spoke on the subject of laying up our treasures in Heaven.

President Emma S. Smith urged all to pay heed to the remarks of Brother Hatch, and study the Book of Mormon with prayerful hearts. Expressed regret that the attendance was so meagre. Prayed that peace and love and goodwill might abound among the Saints.

Meeting was dismissed with singing, and prayer by Counselor Sarah Driggs.

There was also a meeting of the sisters in the evening. A number of the Presidents of the several branches of the R. S. were present and made very spirited and instructive remarks.

DELLA FISH, Secretary.

WASATCH STAKE

The Conference of the Relief Society of Wasatch Stake was held in the Stake House, at Heber City, Nov. 7th, 1890. President Emma Brown presiding. Meeting opened at 10 a. m. by singing, "The morning breaks, etc." Prayer by Sister Ann Murdock, singing "Come all ye saints, etc." Present on the stand the Stake Presidency also Presidents of the different branches. Minutes of last Conference read and approved. President Brown said she was pleased to see so many present and felt glad for the privilege of attending conference; said the Lord had greatly blessed the people of this Stake, and we should strive to show our gratitude to Him for the many blessings bestowed on us by embracing the opportunities offered us. Made some other interesting and instructive remarks and gave some good counsel. Verbal reports of an encouraging nature were given by the Presidents of the different branches. Conference adjourned till 2 p. m. Singing "We

thank thee, O God, for a prophet." Benediction by President Brown.

Afternoon session commenced at 2 p. m. by singing, "Let every mortal ear attend." prayer by President A. Hatch Singing, "We're not ashamed to own our Lord." Remarks were made by Sisters Alexander and Daybell of the Stake Presidency, also by Sister A. Murdock and Brother T. Giles and Wm. MacGee. A call was made for \$1.00 a year from the larger wards and 50 cents from the others to be paid into the treasury for missionary purposes, which was unanimously sustained. A yearly meeting of the branches for the purpose of electing officers was spoken of, and so ordered. President Brown desired the presidents to send two missionaries to the Primaries regularly, also requested the presidents to see that their reports were forwarded to the Stake Sec. by the first of March and September. The times to meet in Conference were appointed, being the last Thursday of May and Sept. Sister Brown felt that we had had a very enjoyable conference, thanked all for coming and exhorted them to diligence in the performance of duties. Conference adjourned to meet the last Thursday in May, 1891. Singing, "Come Come ye Saints." Benediction by Bro. Thomas H. Giles.

HANNAH HARBOUR, Sec.

DAVIS STAKE.

The Quarterly Conference of the Relief Society of Davis Stake was held at East Bountiful, Oct. 24, 1890. President Susan Grant presiding. On the stand were the Pres. of Stake, Mrs. Susan Grant and Counselors, Sister Z. D. H. Young of Salt Lake City, Bro. John Hess, Bro. William Muir and others. After the usual opening exercises, the minutes of the previous meeting were read and approved.

President Grant said she was pleased to meet the sisters in the capacity of a Conference. It has been moved and seconded that we sustain Sister Zina D. H. Young as President over the Relief Society in the world, and Sister Jane S. Richards and Sister Bathsheba W. Smith as her Counselors. Unanimously sustained. Stake officers also presented and unanimously sustained. Sister Grant said she thought it best to represent Presidents of the different branches in their own Wards. I can testify that I have been blessed in meeting with the different branches of R. S. in this Stake. I think we are all trying to do the best we can—can say that I and my counselors are united and trying to do our duty. We will now hear from the Presidents of the different branches. Pres. Jane Muir, Pres. Lucina Sessions, and Pres Margaret Randall each gave very favorable reports of their respective branches.

Bro. Wm. Muir, being called upon said, I feel to add my mite to your Conference, it really does me good to look at these aged sisters, I think they are the ones who stand at the helm—they are the ones who have rocked the cradles, and their course has been onward, and the Latter-day Saints do not stop progressing. Compare the present condition of our people with sixty years ago. It is what we do we get credit for, and not what we leave undone. Gave very good advice in regard to storing wheat, and advised the sisters to do their work on business principles, and "I want to say, God bless you, and can say you are blessed."

Pres. Z. D. H. Young then addressed the meeting—we have heard so much good, I hope I shall not say anything to make you forget it. I do enjoy the blessings of the Gospel—my heart aches for those who do not come to meeting, for we need the bread of life for our spirits. By and by, when pay day comes, those who do

not attend to their duties will want just as much as those who do, but they will fall short. If our thoughts are pure our actions will be pure. I am proud of my sister's integrity and their efforts to do good. If we speak lightly of a man it destroys the influence of that man. Made a few remarks in regard to the manifesto, said it was like electricity to her when it was read; but it is all right, and the authorities of this Church are all right and God will bless them. Teach your children to take care of their health, the bondage of the flesh is not the bondage of the soul. Advised the sisters to take the EXPONENT. I am talking too long. God bless you, Amen.

Pres. John Hess expressed his pleasure and gratification for what he had heard, and was pleased to be present. This organization is a very important one, it was organized in a very early day when our beloved Prophet Joseph was moved upon to organize the sisters in a Relief Society, and I do not think the brethren have supported it as they should have done. The prosperity of this society depends upon the unity of the people. I believe there is as much expected of this society as any other, and you are doing much good, but how much more good might be done if there was more interest taken. Who are profited by this meeting? Those who are here and not those who are absent. When I contemplate the carelessness we manifest as a people, I wonder at the prosperity we enjoy. It is expected that the Sisters will relieve the poor. When they do this, it is without expecting a pecuniary reward, but to feel that they have done their duty. I am glad that I am here, I know the spirit of the Lord and the spirit of humility are here. You that are faithful use your influence with others, the Lord our God has been good to us. He has given us our agency and is not going to take it from us; we are lacking in our faith in God, but He bears with us. When the wicked gain a point I think it is for our experience and our good. I think it would be advisable for the Presidents and Counselors to visit the people. I pray God to bless this organization and our aged sister, President Zina D. H. Young.

Pres. E. Grant, we truly have had a feast, and we will now adjourn our meeting until 2 p. m. Singing, "Come let us auew," &c. Benediction by P. G. Sessions.

Afternoon session commenced by singing, "We are not ashamed to own our Lord."—Prayer by Pres. Hess. Singing. Pres. Hortensia Leonard, Pres. Jane Blood, Pres. Phoebe Atkiuson and Pres. Elizabeth Watts then reported the branches of the R. S. over which they preside, and made very interesting and useful remarks.

Pres. Z. D. H. Young said, I will suggest that the Presidents and Counselors visit those who do not come to meeting. When the teachers visit they should comfort the sick and afflicted, let us be faithful to our covenants and to each other, there are many healed by faith and prayer; referred to circumstances where the sick had been healed. There is nothing greater to me than our Primary Associations; they are such a benefit to our children. Don't let our hearts be fearful, for this Gospel is here to stay. Joseph said when he organized the Relief Society we had no conception of the good that would be done through this organization; the Sisters are doing a great and glorious work, we must overcome this hurried feeling; it wears us out. Referred to the Temple work for our dead; and spoke of the Lord inspiring, the people to get up their genealogies. Let the branches of the R. S. visit each other and the Presidents and Counselors visit each other.

Bro Perrigrine Sessions said, how many there are taken up with the cares of life; we make covenants with our Heavenly Father and they are often broken, why is it? it is because we are not faithful and diligent, and are

too much taken up with the things of this earth; can we expect the Almighty to pour out His Spirit if we break the covenants we have made with him; when we attend to our duties we have the Spirit of the Lord with us, let us keep our covenants; be faithful and do the work for our dead. Sisters be particular in training your children and be humble before the Lord.

Sister Aurelia Rogers, President of the Primary Association of Farmington, Counselor Mary Clark and Counselor Lucinda Brown spoke very interestingly, and gave good instruction.

Sister Young said she would say a few words on Suffrage, we should teach our sons the necessity of voting. We have our rights with our husbands. Sisters do all you can to make your homes attractive, may God bless and protect us.

Pres. Grant said, I feel very much pleased with our meeting, and may we be benefited and strengthened in what we have heard. We will now adjourn our meeting for three months to meet at Centreville. Singing, "The Spirit of God," &c. Benediction by Pres. Hess.

PHEBE C. SESSIONS, Secretary.

HUNTINGTON PRIMARY FAIR.

DEAR EDITOR: Thinking that a few lines would be of some interest to you, from our Primary Association, to let you know how we are progressing out here in Emery County, we decided to send you a notice of our Primary Fair.

In Huntington we have a Primary Association of upwards of one hundred and fifty children, and we have an average attendance of eighty. On September 27th, a fair was held here; there was a very nice assortment of articles shown up by the children. Fair commencing at 10 o'clock. Things were arranged to begin programme. Stake President and Counselor were present. Proceedings commenced with singing and prayer.

Forenoon exercises: recitation by Matilda Stallworthy, repeating the ten commandments, Lydia and Minerva Mackelprang; song, May Robinson; recitation, Lula Stevens; dialogue, Lizzie Johnson and others; recitation, Rosella Riley; song, Estella Colbard; recitation, Otilda Johnson, Bible questions asked by Susannah Roper; song, Hattie Orvard; dialogue, Charles Johnson and others. Stake President Margaret Washburn spoke very interestingly to the children, said there was a great deal of good to be learned, and we all no doubt can bear a strong testimony to the same.

Song by Ellen Fowler, remarks by President Adelia Mackelprang; adjourned till 2 p. m. Dancing commenced 2 p. m, for the children, songs and recitations intermingled. At five o'clock the children were seated and refreshments served, of which they partook with joyful hearts and happy smiles. Singing. Benediction by Parley Washburn.

SUSANNAH R. MADSON, Secretary, Pro tem.

It is proposed to start a new magazine in New York next spring, with Mrs. May Riley Smith as editor.

Gov. Russell's address to the Massachusetts Legislature, last Thursday, was largely devoted to proposed reforms of the suffrage. He denounced the existing tax-qualification for voting as a violation of "this great primal right of freedom," and he affirmed that "the constitutional provision which would deny to the poor man who could not pay his tax-bill, the right to vote, should be forever blotted out of the constitution of a Christian commonwealth." But not a word did he utter in censure of the

exclusion from suffrage of one half of the citizens solely because they are women.—*Ec.*

CONVENTION NOTES.

The coming convention of the National American Woman Suffrage Association, to be held at Albaugh's Opera House, Washington, D. C., February 26 to March 1, 1891, promises a programme rich and varied. There will be two public sessions daily, at 10 a. m. and 7:45 p. m., and a service on Sunday afternoon, March 1, which will be conducted by eight of our best women ministers. Rev. Caroline J. Bartlett, of Kalamazoo, Mich., will preach the sermon. There will be choice music by the best talent at all of the sessions, in addition to that furnished by the orchestra.

Among the speakers will be Miss Florence Balgarnie, of England; Julia Ward Howe, Susan B. Anthony, Mrs. Lucy Stone, Rev. Olympia Brown, Mrs. Lide Meriwether, Rev. Anna Shaw, Hon. J. M. Carey, Mrs. Zerelda G. Wallace, Carrie Lane Chapman, Lillie Devereux Blake, Hon. Wm. Dudley Foulke, Mrs. Josephine K. Henry, Isabella Beecher Hooker, Mrs. Ellen Battelle Dietrick and a host of others.

Admission for the convention is announced as follows:

- Box for season (seven sessions) . . . \$10 00
- Season, reserved seat, (seven sessions) . . . 2 00
- Single ticket (with reserved seat) . . . 50
- Single admission 25

Sale of season tickets at 1406 G street until February 26, and after that date at the ticket office at Albaugh's Opera House.

Executive sessions and all committee meetings will be held at the Suffrage Parlors, 1406 G street northwest.

The Riggs House will be the headquarters of the Convention, and will give reduced rates to delegates and visitors.

The reduced railroad rates have been granted in the name of the National Council of Women (which meets at Albaugh's Opera House the four preceding days), and extend from February 19 to March 5, thus covering the time of both Council and Suffrage Convention. Delegates and visitors to either meetings will therefore procure in the name of the National Council of Women, certificates from agent at point of starting that the full fare one way has been paid, in order that the reduction on the return trip may be granted.

RESOLUTIONS OF RESPECT.

Whereas, It has pleased God to take from our midst our esteemed friend and co-laborer, Sarah E. Creer, only daughter of William and Sarah Banks, and beloved wife of William O. Creer. The deceased born at Spanish Fork Utah, Feb. 5th, 1867, married Feb. 12th, 1890, died Nov. 28th, 1890. Being the happy bride of not quite ten months.

Therefore be it Resolved: That we recognize in her death the loss of one of earth's noble women, also a member of the Woman's Suffrage Association of Spanish Fork.

Resolved: That although she was cut down as a flower in full bloom and beauty, by the rude hand of death, and torn so unexpectedly from the hearts of those who loved her, that we acknowledge the hand of God; and ever strive to emulate her virtues and noble example.

Resolved: That we extend our heartfelt sympathy to the family of the deceased and cause these resolutions to be spread on the records of the Woman's Suffrage Association of Spanish Fork, and that a copy be presented to the parents and to the husband of deceased, also that a copy be forwarded to "WOMAN'S EXPONENT" for publication.

LUCY DAVIS,
NANCY JAMES,
CARRIE HOLT,
Committee.

In behalf of W. S. A., Spanish Fork City, Jan. 13th, 1891.

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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 19.

SALT LAKE CITY, UTAH, FEBRUARY 15, 1891.

No. 16.

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LINES ON THE DEATH OF EMMA ABBOTT.

As the earth grew sad on New Year's Eve
At wasted hours, a dying,
An angel hovered near and heard,
O'er all the sounds of sighing,
A voice, ascending to Heaven's dome,
And the song it sang was "Home, Sweet Home."

And as it rose, still clearer, higher,
The angel paus'd, on wing unfurl'd
"That voice is meet for God's own choir,
Too angel like for this vile world!
No longer shall this pure one roam,
But sing in Heaven, at "Home, Sweet Home."

He touched the lips of the singer
With his; at his blighting breath,
The voice to earth grew fainter—
For the angel's name was Death,
But over the surging sea of foam
Floated back the echo "Home, Sweet Home!"

Not "hushed forever," not "silent,"
That voice, divinely sweet!
'Tis ringing on thro' the ages,
With accompaniment more meet;
And the words were writ in Heaven's tone
That she sings with angels, at Home, Sweet Home.

Oh, quiet your strife and listen!
'Twill dry the springing tear—
Reach heavenward to catch the strain
That falls so soft, so clear;
Infinity her walls, eternity her dome,
Hear the sweet voice singing—"Come Home, Sweet Home!"

MARY OLIVE MURRAY, Atlanta, Ga.

Ex.

A BY-GONE DAY.

This morning in my hands I chance to hold
A well-worn book, and in its pages old
There lay three linden leaves with hue of gold.

Three perfect leaves! And seeing them, I stood
Again beside my lover in a wood
Where shining linden leaves the ground bestrewed.

And, searching there, my true love gathered three;
"For love," he said, "for love—and thee and me,
To keep this golden day in memory."

And as he searched the linden leaves among
All tenderly he sang this olden song,
Whose words unto the melody belong:

"And the linden leans above me
Till I think some things there be

In this dreary world that love me—
Even me—even me."

And as he sang, and looked for leaves the while
His eyes sought mine with arch and tender smile,
What joy can e'er again my heart beguile—

Since Death has done to me this cruel wrong!
Has hushed the beating of a heart so strong,
And silenced evermore the voice of song?

O precious leaves! "For love—and thee and me?"
Amid the pages old they still may be,
But seeing them, again I seem to see

The loving face; the far off day seems near;
The voice I loved in song again is clear,
And once again those old-time words I hear;

"And the linden leans above me
Till I think some things there be
In this dreary world that love me—
Even me—even me."

PATTY CARY, in *The Woman's News*.

AMONG EASTERN WOMEN.

M. A. Y. GREENHALGH.

While writing of the women of the Orient, one's mind naturally reverts to Palestine, and the women of the people to which that land by right belongs, and where, ere long, the daughters of Israel, will take their harps from the willows and tune them to more joyous themes, than for long ages past they have had the heart to do. The Jewish woman as we see her in the cities, not only in the East, but throughout the known world, is one to call forth our deepest sympathy and admiration. Many of them beautiful as a dream, chaste and patriotic, if the term may be applied to the gentler sex, crushed beneath a load of sorrow and misery; yet toiling on without complaining to help their fathers, husbands, or brothers, to bear the burden of their persecution, and the utter degradation to which they are reduced and subjected.

In Jerusalem, Rome, Paris, London, and indeed in every city where the traveler stops to rest, there are to be seen many a Ruth, Esther, Miriam, or Deborah, sad-eyed and weary, from long suffering and toil; and we mentally ask, when will the harp of Israel be again heard accompanying the songs of Zion, and its music resound through the beautiful city, and amid the vines and olives of Judea? In no other European city can we see them and their suffering more forcibly than in Rome. In that city, for many years, the Hebrew race had a chequered and uncertain career. The seat of their original colony was not far from the Ghetto, where they are now located, though several families established themselves in the quarter *Franstivere*, that is the portion of the city across the Tiber. The Emperor Domitian banished them to the valley of Egeria, a spot between the present bosilica of St. John Lateran, and the ruined baths of Caracalla; they were not allowed to walk about the more frequented streets, to build any place of worship, or to occupy any public position. But the full weight of their judicial ignominy, and the accomplishment of the old prophecies concerning them, did not culminate until Paul the IV. shut them up within the wall of the Ghetto. This word is derived from the Hebrew *chat*. It signifies cut down, broken, abandoned. Paul ordered that they should never appear in

the streets of Rome, unless the women wore yellow veils, and the men yellow hats. Yellow in some countries is emblematic of ignominy.

When Sixtus V. became pope, he, remembering that the Jews were of the family from which Christ came, treated them more liberally and allowed them to build libraries and synagogues. But all this was undone by Clement VIII. and his immediate successors. And thus they were made to suffer every indignity that could be heaped upon them, until the early years of Pius IX. (the last pope.) The first sign of interest that he showed, was when he gave a small coin to an aged beggar, who was a Hebrew, "Sire," said his attendant, "he is a Jew." The pontiff replied, "What does that matter, he is a man."

The streets of the Ghetto are narrow, crooked and dark, out of them are many blind alleys, many of them not more than five or six feet wide, and the squalor and filth is indescribable, and the houses all have a look of moldy decay. The Jewish race is here seen in its saddest and lowest plight, not a ray remains of its ancient glories. There are no dignified forms, no keen and penetrating eyes, none of those beautiful children, who in other lands remind the Jew of the youth of his nation; none of those superb black eyes, that seem to unite the passions of Judith, the softness of Esther, and the sadness of Rachel.

The complexion is colorless, reminding one of plants that have grown in the dark; this is the result of imperfect ventilation and dark abodes. One meets at every turn pale, stooping figures; on the steps, and within the house, near the open windows, are seen starving women, laboriously plying the needle. Misery stares forth from the tangled hair, and complains silently in the yellow brown faces, no beauty of feature recalls the countenance of Rachel, Leah, or Miriam. Sometimes a glance from a deep, set black eye, that looks up from the needle and rags seems to say: "From the daughter of Zion all her beauty is departed. She weepeth sore in the night, and her tears are on her cheeks, among all her lovers she hath none to comfort her, all her friends have dealt treacherously by her. How hath the Lord covered the daughter of Zion with a cloud in His anger."

The Ghetto is about the most densely populated spot in any European city. The streets are parallel to the river, and connected by narrow lanes. Old father Tiber is just as inconsistent a river as he was in the days of Ovid or of Horace. He overflows his banks as often, and sends into the streets of the Ghetto, from the upper country, quantities of mud and sewer filth, which requires a great stretch of the imagination to call yellow, the only name that will give even a faint idea of it is black stinking mud.

It might be presumed that the inundations leaving this abominable deposit on the streets, would be highly prejudicial to the health of the inhabitants, but such does not seem to be the case; and this is attributable to several causes. One is the frequent ablutions of the people, who are for the most part Pharisees of the strictest sect. They practise the custom of washing the hands and feet before meals, a custom so strictly commanded among the Jews, when the Redeemer was on the earth, that to neglect it, was to be held guilty of a capital crime. And to this day when an Arab or descendant of Ishmael, wishes especially to

welcome a stranger, he will himself wash his feet. Another cause more readily appreciable is the copious use of olive oil, both as a medicine and as an article of diet. But perhaps the habit they have of whitewashing their houses on the return of all their festivals, is the best preventive of disease.

Garibaldi proposed to turn the channel of the Tiber by means of weirs, so that when the snows melted on the Appenine and Alban mountains no inconvenience would be felt from the flood in the city. This magnificent scheme was never carried out, owing to the poverty of the Italian exchequer.

It has been conjectured that if the course of the river, as it passes through Rome, could be dried up for one year, the spoils that would be found buried deep beneath its alluvial soil, would amply pay the cost of the undertaking. But no capitalist could be found to advance money upon such a contingency.

And yet, amid all the filth and squalor of the Ghetto, are yet to be seen the remains of the portico of Octavia. They are situated in the very centre of the settlement. In this magnificent abode, with its courts and corridors; Titus was received and feasted, after his return from the conquest of Judea, and destruction of Jerusalem. He went first to pay his vows to Capitoline Jove, leaving poor Simon, the last of the Pharisee patriots, at the foot of the hill, from whence he was taken to the dark and fetid dungeons of the Mamertine prison, and there, according to the tigerish brutality of Rome, he was put to death, while Titus was being riotously entertained in the halls of Octavia.

In the Spring of 1873 the writer visited Rome and the Ghetto, and found it as she has described it. The imagination even of D'Israeli could find nothing there to suggest proud recollections or animating hopes, but only the petty wants and works of the present, that borrow no dignity from the past or the future.

My memory and my pen have run away with me, and taken me into subjects I had not at first intended to touch upon. But who that has visited the "Eternal City," its splendid buildings and monuments, splendid even in decay, and its ruins, and read in their history the unmistakable testimony they bear to the truth of the Gospel, can refrain from giving vent to feelings of admiration; or or see the degradation to which the descendants of Abraham have been subjected too, without an indescribable feeling of sorrow and pity for their suffering, merited though it may be, through their rejection of the Redeemer. At the same time sending up a prayer to heaven, that our Father will hasten the day of their restoration and redemption.

LEHI W. S. A.

EDITOR EXPONENT:

The Woman's Suffrage Association of Lehi, held their annual meeting Dec. 15, 1890. Joanna Patten, of Provo, Utah Co., President, and Hannah Laphish of American Fork Vice Pres., were present and made spirited addresses.

A reorganization was effected with 99 members. The following officers were elected,—Pres., Mary Ann Webb, Chairman Ex. Committee, Kate Allred, Sec'y., Sarah T. Evans, Ass't. Sec'y. Emma J. Taylor. Ex. Com. Martha Brown, Eliza Trane, Orinda Allred, Mary Ann Sorenson, Mary M. Gaddie, Josephine Brown, Mary A. Standing, Sarah B. Olmstead, Sarah C. Taylor.

The first meeting under the new organization was held Jan. 5, 1891. Speeches were made by Kate Allred, Mary M. Gaddie, and Pres. Webb. The Ex. Com. sang "The Star Spangled Banner." The following address was then read by Mary A. Standing.

ARE SALOON-KEEPERS AND DRUNKARDS GOOD CHRISTIANS?

This question may seem rather a strange one and in the negative a broad assertion to make, but from my standpoint and reasoning I believe I can prove, invariably, *NAY*. I might say without *one* exception saloon keepers and drunkards are *not* good Christians. Now if I were to ask either of these individuals, "Are you a good Christian?" would not their answer be, "Yes, I believe I am?" And should I say to them, "Do you believe in doing unto others as you would that they should do to you, as taught by Christ, He whom all good Christians certainly believe in, who set such good and noble examples that all might pattern after Him if they would?" "Oh yes," they will say, "this doctrine will apply very well to religious people, but hardly to us." "We have a living to make, we need money, we want to become rich;" and if they the saloon-keepers, were to tell the truth they would say, "we do not care at whose expense it is or who has to suffer for it." I say *shame* on those persons who so wilfully rob men of their means and their manhood, and pander to their vile tastes, who deprive wives of their husband's support, and children of their father's care, and make outcasts of those who are near and dear to us. This is the work of saloon-keepers, with a thousand more evils attached, which are too odious to mention.

And what shall I say of the drunkard? A most despicable creature indeed, with all his reasoning faculties lower than the brutes in the field. A man whom God created in the beginning to be a protector over women, to love, honor, and cherish her. A being whom God made in His own image, with a mind capable of becoming the most intelligent of *all* His creatures. One who should set a good example—the head of his family—being kind, virtuous, loving, and a good provider, for the Bible says, "he that does not provide for his family is worse than an infidel." And can a drunkard do this when he is visiting these vile grog shops, with their more vile associations and temptations, spending his money on his own dear self, with never a thought of his poor wife and innocent children who should have his help and support. I say *he cannot*. And is this all the harm he does? How many homes have been made desolate that once were happy, where wives had all confidence in their husbands, and where all things seemed in harmony with each other, and where love and joy prevailed. But now, how different! How the poor wives' hearts are made to ache, their tender feelings lacerated, their love—a thing to be spurned. How the dear children are made to suffer for want of proper food and clothing, and above all, for want of a father in the true sense of the word. Oh what a curse drink is, in this the 19th century, leading to all the crimes in the catalogue. And men take it because, *forsooth*, they have not the stamina or moral courage to resist it—they, the stronger sex, they who should set a better example, but in the mean time leave this for the poor, despised women, the weaker sex, to do.

Do I not know of cases which have come under my own observation, where lovely, refined, virtuous girls have married men who, to all outward appearances were gentlemen, and after a few months this hideous vice would make its appearance, making their wives' lives perfectly miserable, and in a few years when beautiful children have begun to grow around them, have made their homes so intolerable and unhappy by their vicious habits, bad debts and wanton inability to provide for their families, that the poor wives have been compelled to leave their husbands, taking their children with them and doing anything that lay in their power to gain an honest

living, perhaps blamed by people for taking such a course, while the husband and father goes on in his downward course, neither knowing nor caring what becomes of them—the dear ones whom he had vowed to love and cherish.

I have seen these things and it has caused my heart to ache for the misery and unhappiness it has brought. This may seem strong language to use, and perhaps there are exceptions to every rule, but can we consistently say that saloon-keepers and drunkards are good Christians?

SIX BRIGHT WOMEN.

Miss Helen Reed, whose Sargent prize translation of an ode of Horace leads in the new Scribner's, has decided not to remain in her position as literary editor of the *Advertiser*. Miss Reed is now writing a literary article each week for the *New York World*. She will shortly make a visit in Washington.

Mrs. Isabella Barrows, who is best known as a writer, associate editor of the *Christian Register*, quick stenographer and accomplished linguist, was thoroughly educated for a physician in the best foreign schools as well as at home. But her love of medicine was rather theoretical than practical. Literary work is her pleasure.

Miss E. W. Philbrook is an active business woman in Boston who has made her success by an equipoise between sagacity and philanthropy. She is always interested in some philanthropy, and just now is particularly desirous to aid Mrs. Lincoln in bringing the condition of our sick poor at Rainsford Island to the relieving notice of the kind-hearted public.

Miss O'Duffy, a young woman about 20 years old, is one of the largest importers of and dealers in wild animals in this country. She is the daughter of a Dublin druggist and has a natural liking for the business.

Miss Edith Brown is one of the most successful of the younger artists in Boston. She is a designer for stained glass, and has taken prizes in competition with some of the famous workers of this department. She is only 21 years of age.

Mrs. Chauncey M. Depew pays the penalty of being the wife of New York's most popular dinner guest. It is a very rare event for him to dine at his own table during the season, except when he is host himself. "So rare" Mrs. Depew is quoted as saying "that I have to engage him for it."

New York Sun.

Dr. Lyman Abbott, at a meeting in the interest of the Indians, said: "The best way to prepare the Indian for freedom and citizenship is to give him responsibilities—to make him a citizen." Cannot Dr. Lyman Abbott see that, on the same principle, devolving political responsibilities upon women will be good for women and good for the State? If a wild Indian with a vote is safe and useful in the body politic, may not civilized woman be trusted with a vote also?

Gov. Thayer, of Nebraska, has gone insane through the fatigue and excitement attendant upon the contest over the election. If a woman had lost her mind under such circumstances, or if any assembly of women had behaved as the Legislatures of Nebraska and several other States have lately been doing it would have been quoted everywhere as a proof that women are not fit for legislators. We shall not say that of the men who have so misbehaved. But it is evident that they need the civilizing influence of the "help meet for them."

SHADOW-LAND.

Tell me of shadow-land with its strange seeming,
Its doubts and its mysteries looming afar,
In vision I see the pale light of its gleaming
Like the glimmering ray from some beautiful star,
That allures me and points to a land undefined
A realm co-existent with that of the mind.

Oh, what is this longing, this yearning to know?
This germ of an impulse we cannot restrain?
And why should it haunt me and follow me so,
If the quest it awakens is fruitless and vain,
Nay, I feel that beyond the scope of my dreaming,
The star of intelligence onward is streaming.

I call in the night-time for strength from on high,
To open the flood-gates of knowledge for me,
I wait and I listen, but only the sigh
Of the murmuring winds, in quaint melody,
Chant the song of my heart tho' its music is clear,
We've lived heretofore in some loftier sphere.

I know by the pain that I cannot express,
By the feeling of loss deep down in my heart,
That there is a talisman we should possess,
To open the gates of the mansions apart,
And show us the future, as well as the past,
Thro' rainbows of beauty, the shadows have cast.

E. B. W.

SEVENTY.

TO PRESIDENT ZINA D. YOUNG.

Glad were the Heavenly hosts,
O'er tidings borne above:
Softly the good news spread,
Wafted on breath of love;
Their sister, on the earth,
In sorrow and in woe,
Had borne a Baby Girl,
Seventy years ago.

Angels rejoice to-day,
Their songs are glad and free;
They praise Jehovah's name,
And, sisters, shall not we?
Yea, praise the loving grace,
Which through all changes vast,
Hath led and kept that babe,
Till Seventy years have past.

Dear Zina! Zion's own,
Can we essay to bring,
A fitting tribute now,
While angels o'er thee sing?
Who'll tell what thou hast been,
Or mention what thou art,
To Zion's faithful ones,
The earnest, Pure in Heart?

What sorrows thou hast soothed,
In birth, in life, in death,
By thy sweet words of love,
And thy prayer's holy breath.
No tongue nor pen can tell,
The works thou'st nobly done;
Long live, to bless us still,
Beloved and honored one.

LULA.

January 31st, 1891.

Dear Aunt Zina:

Mother, Levi and the children all join me
in tenderest, truest love, and sincere prayers
for you to-day.

May you live yet many, many years to do
good in Israel.

Please accept this very small token of love,
and my warm thanks for the invitation so
kindly extended by your daughter Phoebe, for
me to be with you this afternoon. It is a
source of deep regret to me that I cannot
meet with you and all the loved ones,
who will rejoice with you this evening; but
"Duty is duty," and cannot be set aside.

Yours faithfully,

L. L. GREENE RICHARDS.

PRACTICAL POLITICAL STUDY.

A Political Club was organized in Farmington, Nov. 24, 1890, with J. F. Miller, a rising young politician, as president; the members being composed of both sexes. They meet as a Legislative Assembly and as a House of Representatives. They frame bills and pass laws as systematically and earnestly as though the fate of the Territory or nation depended on their labors.

A committee, appointed by the Speaker, on Woman Suffrage, consisting of Lucy Clark, Althalia M. Steed, Charles C. Miller, reported the following bill, which, after an animated discussion for three evenings, passed the Legislature on its third reading by a vote of 26 to 22. The minority objected only to the clause in the bill granting to women the right to hold office. (The bill has not been sent to the Governor yet.)

"Be it enacted by the Governor and Legislative Assembly of Utah: That it shall be lawful for women to vote at any and every election held in the Territory of Utah, and their votes shall be counted as valid and given effect. And that they shall be entitled to hold any office to which they may be elected."

Lucy A. Clark, chairman of the committee on Woman Suffrage, in presenting the bill, said: *Mr. Speaker, Members of the Legislature, and Ladies and Gentlemen present:* It is with profound gratitude that we thank you for the courtesy extended to us, the ladies who were by special invitation from our honored president, solicited to attend and take part in these political deliberations. We consider that they are educational and, therefore, accept of the invitation, and trust that the moments we spend here may be moments of pleasure and profit. It is with pleasure that we present to this honorable body of intelligent lawmakers a bill asking that all political rights and privileges may be guaranteed to women. We trust that this honorable body will exhibit the same degree of justice exhibited at the State Constitutional Convention in Wyoming, when an act, conferring equal rights upon all citizens, passed the convention without an opposing vote, and therefore became a commendable plank in the platform, whereby they were admitted into the glorious union of States. The Honorable Mr. Warren, Governor of Wyoming, in his speech to the women, said: "Ladies, you have builded well in the past, which is a sufficient guarantee that your future actions will be commendable." It was ably proclaimed by the champion of human rights, C. W. Penrose, that if we would have a great race of men, we must educate the mothers in politics, as well as other branches, and as they had to pay taxes they should have a voice in political affairs.

Through a misguided and fanatical jealousy, a board of political tricksters succeeded in depriving the women of Utah of the suffrage, after having intelligently and successfully exercised the right for seventeen years. This unjust measure was unsuccessfully opposed by many intelligent men, and the leading women suffragists of the nation.

Some prejudice is being removed, and the barriers that have stood in the path of woman's progression so long are being obliterated one by one. Their abilities are beginning to be better appreciated by some. In twenty-four of the forty-six States and Territories in the Union, women exercise the suffrage on some points. In Montana, twelve of the eighteen county superintendents of schools are women. Women have been placed upon the committee of arrangements for the World's Fair, to be held at Chicago in 1893, the highest position of responsibility ever placed upon woman in America.

There is to be a pavilion constructed in hon-

or of Queen Isabella of Spain, whom we can proudly and appropriately call the mother of America, who, after Columbus had spent ten years of toil and hardship, pleading with the crowned heads of Europe for assistance to carry out his plans, came to his relief and fitted him out with ships and money, without which he could not have made the discovery of this renowned and glorious country. A lady architect, Miss Minerva Parker, has drawn the plans for the pavilion to be erected in honor of this renowned lady, and they have been accepted by the committee.

Hamilton Wilcox, New York, said: "Statesmen! politicians! editors! behold our movement's strength! Be wise in time; hasten, while yet you may, to join the hosts who struggle for the right!"

We sincerely trust that there is not one gentleman in this beautiful town of Farmington, within the borders of this enlightened and progressive Territory, or within the borders of these United States, who could say to the African slave, "step upon the platform with me, share the emoluments of office with me," and at the same time say to his sainted mother, his devoted wife, his beloved sister, or his angel daughter, "remain below; live, breathe, and pay taxes, but you shall have no voice in saying who shall handle those taxes."

That all prejudice, fear and selfishness may be ground to powder in the mill of human progress, and that our bill may become a law, we earnestly pray.

L. A. C.

THE IDEAL HOME.

The ideal home is an exception rather than the rule. The possessors of such a haven of rest are worth a treasure "where neither moth nor rust doth corrupt, nor thieves break through and steal."

The ideal home may be in the house of a Vanderbilt, adorned with costly paintings and statuary; or it may be in a little cabin, frescoed with whitewashed walls, and morning glories twining over the door.

In either home the sweetest music is the ring of merry voices. The most precious pictures are the healthy, ruddy cheeks of children. The costliest bric-a-brac are finger pats upon the window pane. Father and mother find their greatest joys and sorrows, their highest hopes and ambitions centered within its walls.

They mingle and work in the world, but home, their home is their heart's delight. In it each member seeks and finds sympathy, love, and protection.

The man is the shield that wards and protects; the woman is the guiding star whose light fades only with death.

Self-sacrifice, confidence and understanding exists in the ideal home, each member's desires, pleasures and capabilities are considered.

Every one has a distinct, indissoluble personality that cannot be shaken off, but two or more leaves, though unlike, may blend into one harmonious whole.

CLARA SELLECK.

MISCELLANEOUS.

Thought is the lightning of the soul.

The highest exercise of charity is charity toward the uncharitable.—*Buckminster.*

Constant activity in endeavoring to make others happy is one of the surest ways of making ourselves so.—*Emerson.*

It is a species of agreeable servitude to be under an obligation to those we esteem.—*Queen Christine.*

WOMAN'S EXPONENT.

EMMELINE B. WELLS, - Editor.

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MORMON WIVES AND MOTHERS.

The following extracts are from *The Answer*, published in Detroit, Michigan, a very ably edited journal devoted to literary cultivation. The article referred to is entitled "Salt Lake Snatches" and has been written by Mrs. Mary Grant Major, who is spending the Winter in this City. The lady is very pleasing and amiable, and we cannot believe would wish to make any misrepresentation, but when she affirms in her letter to the *Answer*, that "all that is sweet and sacred and beautiful withered out of the home, etc., all except mother," we must in justice to the "Mormon" women whom we represent through our paper, qualify this saying of hers.

"One would think that a man with six wives would be apt to have his head so turned with flattery that his bump of self-esteem would be visibly swollen. Nothing is farther from the truth. One meek, little Gentile wife, with her lifetime of admiration and loving trust in her husband's wonderful abilities, can do more toward turning a fellow's head than all the plural wives in Christendom.

* * *

"Talk of strong minded females and "the lady bachelors of America," there does not live so self-contained and coldly independent a creature as a Mormon plural wife. Nor do they hesitate to speak in terms of unmeasured contempt of women who make an unreserved surrender of thought to their husbands—that surrender of thought that comes from a mutual and happy confidence.

A plural wife does not calculate that her husband shall take a very prominent part in her life or plans. There are sanctuaries into which he is never admitted, or if admitted, it is not long until he is thrust out and the key turned on him forever; a husband is a necessary evil, nothing more. If you are simple enough to ask a plural wife if she does not miss her husband, she will tell you in very plain terms that she does not hanker after his society in the least. Thus,

The mills of the gods grind slowly;
But they grind exceeding small.

* * *

"But toward her children the plural wife shows unstinted love and devotion. The Mormon son's remarks concerning "father" are extremely limited, but his mother is the subject of frequent and loving mention. You see, the children could never be sure that papa would be home at tea time, so it wasn't much use depending on him. "Father" might be on a mission, but mother was always ready to supply the needs of childish hearts.

So, again, the Mormon father is a cipher in the polygamous household, in spite of all the trash

that has been written about patriarchs, and such like.

"All that was sweet and sacred and beautiful withered out of the home touched by polygamy, all—except "mother."

The home she speaks of is the home which the Edmunds' law has destroyed. In the homes of plural wives formerly where the father could in other days meet with his family from time to time and be recognized by the wife and children as husband and father, there *can be no father*, now because the law has dealt with these households by its most positive methods. Therefore though the father is not "a cipher," as she says, he cannot be in the true sense of the word "the patriarch" with his large family around him, as was the case previous to the enactment and enforcement of the laws which forbid such association. Mrs. Major says "If you are simple enough to ask a plural wife, if she does not miss her husband, she will tell you in very plain terms that she does not hanker after his society in the least." Who Mrs. Major has for authority on this subject we cannot say, but some of us who are in possession of facts are prepared to refute this assertion, and to say there are no women on the earth anywhere that have more love or reverence, for the husband (to whom they are united by the most solemn covenants not only for time but for all eternity), than these plural wives: some of these wives of whom she speaks so coldly are hiding under this cold placid exterior broken hearts, not because of the practise of plural marriage, but because of the cruel separations caused by this *same* law, spoken of heretofore. Some have gone down to the grave lonely and sorrowing. Others we grant are making the best of the situation, and do not sit bemoaning their unhappy fate, but cheerfully perform the duties of father and mother both to the best of their ability.

That many "Mormon" women are *strong-minded* is true, that they are *self-contained* and *independent*, is perhaps also true of some of them, but there are as many different dispositions and temperaments among women in the "Mormon" Church as elsewhere.

"Mormon" women are bearing the heavy burdens brought upon them by "the strong arm of the law" bravely. They are submitting to the conditions the government has imposed upon them heroically, but they are not accepting, nor are they likely to, the shelter of the Industrial Home—such protection would be most humiliating. The women of the world however bright and intelligent they may be are not competent judges of "Mormon" women. They have a solace and a hope in the religion they have embraced that "the world knows not of," this is what supports them under trials, and in the midst of difficulties, keeping them from sinking into settled melancholy or despair.

The mother makes the home, the world over, and if plural wives are better qualified to guard the interests of the home, and hold the hearts of the children than others, then they are a step in advance, and how did it come about, except through the cultivation of those higher qualities of the head and heart that lift women to a broader plane, where she is not totally dependent, but is able to stand alone, if need be. True love makes women *strong* not *weak*, and the strongest minded women are capable of the deepest and most ardent love, just as the strongest and bravest men are the most tender and lovable.

THREE SCORE AND TEN.

1821.—1891.

ZINA D. H. YOUNG.

A few out of the multitude of friends of (Aunt

Zina) as she is lovingly called, assembled at the residence of Mr. and Mrs. W. B. Dougall, on Saturday, January, 31st, 1891, to celebrate the seventieth birthday of that honored lady and mother in Israel.

The sisters many of them gathered about 4 p. m. in Sister Dougall's elegant parlors and greeted with congratulations and good wishes the venerable lady, who on that day attained the age of three score and ten years. Mrs. Young was dressed in black silk with dainty lace at the neck and sleeves, and wore a cap of soft black lace. Her complexion was as bright as that of a young woman, and there is scarcely a sign of gray among the soft brown hair, which she still wears in the old style combed plain and put behind her ears in a little curl with side combs.

One rather pretty feature of the party was the *souvenirs* which had been prepared for the occasion; handsome double cards painted in flowers and miniature scenes, with an original verse inside, and tied at the corner with a bow of white ribbon.

Dear Friends and kindred who're assembled here,
I greet you lovingly, this day of days;
Congratulate me on my seventieth year,
And give our Heavenly Father all the praise,
Rejoice with me that life has been so sweet,
And all its joys and blessings so complete.

These little remembrances of the day were handed round by Sister Young on a silver tray, each of the ladies selected the one she liked best, wearing it as a badge, the remainder of the evening.

Delicious refreshments were daintily served to the guests and later on in the evening there was music and singing; Bishop Whitney sang some old-fashioned songs which delighted the company very much indeed, and added greatly to the entertainment, Mrs. Hattie H. Young rendered some exquisite instrumental music in the very best style, (she is a fine performer on the piano) and young Mr. Dougall, son of the host and hostess, also gave a few choice selections that were well executed. Music adds greatly to the enjoyment of such an occasion; in fact an evening party is hardly complete without it.

A poem composed by Mrs. Emily H. Woodmansee, and which we give here in full, was read, and also a prose article in honor of Sister Zina's beautiful life-work, composed and read by Susa Y. Gates. Sister Young then gave an impromptu address of welcome and appreciation for the honor bestowed by her kindred and friends, and expressed herself as unworthy of such an ovation.

Apostle F. D. Richards in a few well-timed remarks, referred to the noble work done by Sister Zina and also Sister Eliza with whom she had been many years associated, and whom she succeeded in the office of President of the Relief Society of the Church. His speech was rich in praise of these eminent ladies and others who have rendered them valuable assistance, and in fact to all the women of Zion, who have been faithful in the Society.

Pres. George Q. Cannon addressed the company briefly, commending the efforts of the women of Zion, and contrasting the present circumstances and surroundings of this people with the hardships and privations many had endured in the past; said prosperity would increase with the Saints in these valleys, and also referred to the great future when we shall have passed into the exaltation prepared for the faithful. His remarks were very comforting to those who have endured much and made great sacrifices for the Gospel.

About eleven o'clock the company dispersed having spent a charming evening socially, one long to be remembered by all present.

The 31st of January is also the birthday of Mrs. Jane S. Richards, Mrs. Young's First Counselor

in the Relief Society, Mrs. Richards however is somewhat younger; she arrived from Ogden on a late train in time to participate in the evening's enjoyment, though her birthday was celebrated appropriately at home with her own family and relatives, some of whom came a long distance to express their love and good feelings.

The EXPONENT adds most sincere congratulations, and the wish that these honored mothers in Israel may live yet many years to carry on the work established by the pioneer women of Zion, many of whom have passed away, leaving a noble example for those to follow, who are today engaged in the uplifting of humanity, through the organization of the Relief Society.

A MOTHER IN ZION.

A BIRTHDAY TRIBUTE TO OUR HONORED FRIEND AND SISTER, ZINA YOUNG.

The sweet name of Mother (the Universe o'er)
Is honor'd by thousands, devoted and true;
But th' mothers of Zion, are yet at the fore—
Are specially noble and capable too.

Since the message of God was by Joseph declared,
"The women of Mormondom," faithful have been,
Persecution and sorrow, they bravely have shared—
And felt the full force of the enemy's spleen.

What self-abnegation, what courage and trust,
What loyalty too, have these mothers displayed.
Devotion to Truth by a recompense just,
Is the ladder that reaches the loftiest grade.

And time shall refute all the epithets vile—
Applied to the worthy, by tongue or by pen—
True earnest convictions, untarnish'd by guile—
Will sooner or later be honored, we ken.

While waiting for Justice, we scorn to be sad,
'Tis best to be happy as long as we may—
The children of Zion are cheerful and glad
In spite of the burthen and heat of the day,

We've need to be just to each other, at least,
Whatever is due, we must gladly concede,
And thus we have met at this sociable feast,
'To honor Aunt Zina, a mother indeed.

May Providence kindly permit you to see
Many happy returns of this jubilant day,
May your friends and your blessings yet multiplied be:
And Faith, Love, and Truth, still illumine your way.

A noble example you truly have set,
Have shown what a mother in Zion can do,
We trust that for years you may counsel us yet,
And witness the triumph of Righteousness too.

Oh Mothers of Zion, true heroines blest!
Your praise in the future shall fitly be sung;
And th' records shall show as a type of the best—
The time honor'd name of our own Zina Young.

EMILY H. WOODMANSEE.

THE BABY.

What a vast expanse of unfolded possibilities is contained within that newly-fledged atom of humanity, the baby! The arrival of it is an event whose importance is not one whit reduced because of its familiarity; each and every occurrence possesses a significance which neither frequency can abate nor changing scenes obliterate. A new being takes its place among those who hold sway upon the earth, another star appears in the firmament of mortality, one more creature comes within our sphere without jostling any of the others, setting another aside or displacing the smallest portion of our social system. Sweetest of all animate existence, degraded is the soul, debased the mind, or debauched the habits of him who does not extend to you a glad greeting and recognize that in his better and truer self he has one more subject claiming, and worthy to claim, his respect, his confidence, his protection if need be!

We love the baby and at all times we bid it a hearty welcome. With its hue of pinks and carnations and roses, its eyes bespeaking the tenderness just brought from a shore we cannot recall even in dreams, its voice so plaintive as to defy rudeness, and its whole presence so like the embodiment and eternal fitness of things superanimate—the angels themselves—how purifying is its presence and how sacred the influence which its presence implies!

"Suffer little children to come unto me and forbid them not."

The Standard.

Ogden, Jan. 25.

CASTLE ROCK VALLEY.

MRS. MARY GRAY:

Dear Sister:—I failed to write your Christmas letter this time but will try and make amends on this the first day of that mysterious, anxiously waited for 1891.

I wish I could describe my writing room to you, will try but cannot do it justice, I am seated on a large chair-shaped rock in one of a hundred lovely little glens, up here in the tops of the Sierra Madres, name familiar since my school days, but I then little thought I would ever climb its rocky sides and view its wild deep gulches, its lovely cliffs, its stately evergreen trees and shrubs.

Well perhaps you would like to know how I happen to be perched here on a rock in the tops of the mountains at ten o'clock in the morning, on the first day of the new year, it is a frosty morning but the sun shines down warmly in the nook where I am and it is quite comfortable, although the girls at the house declared I would freeze if I came up here to write.

Well our old time friends who reside here came to Juarez to spend Christmas and I came back with them for a visit. We left Juarez on the morning of the 27th, drove down the Verde river a mile to the mill, then across the valley towards the mountain. I am afraid to give any of the points of the compass for fear my West should prove to be East and my North, South, as I have not been able to locate the sun since I left Mesa. It is twelve miles from the town to the foot of the mountain, where we stopped for dinner and to rest and feed the horses before starting up the mountain. The valley looked very pretty with the river winding through it, with the trees along its banks clothed in their winter robes of red green, yellow and brown. The entire valley is covered with waving grass, which must be lovely when green; it is very pretty now; looks like a light brown carpet with dark green spots (Juniper trees) scattered here and there. We passed through the first settlement our people made in this valley, now deserted, as it proved to be on the wrong land and they had to move farther up the river. Many of the old chimneys, some of the rock houses and the *Liberty Pole* are still standing; a shadow of sadness crept over me as we passed by three lone graves, on the side of a low hill or mound beyond the town site, I know not the names of the sleepers, but they were those of our faith and thereby linked to me.

After a short rest and a camp-fire dinner, we each got a stout stick and started on our four mile walk, or rather climb; to the left as we start up are some of the loveliest cliffs I ever saw, covered with green and gray moss, and shapes that look like the hand of man as well as nature had fashioned them; deep down on one side a mountain stream, now but a rivulet, at other times a torrent, wound its way, now leaping over high rocks then rippling along over level grassy places, I cannot describe all the beauties on our journey. You have been in the cañons and on the mountains of Utah and know how impossible it is to describe these works of Nature's God.

A light drizzling rain made the walking a little unpleasant, but pioneers don't mind such trifles much. After our first walk we rode most of the way to our night camp in the park, a lovely place, we had to drive after dark, and sometime before we reached camp the bright rays of a huge pine fire came out like a friend to meet us, made by a brother who passed us on the way and reached camp first. Soon after we had supper the moon arose and gave to the surrounding scenery, the tall pine trees and still water, a wierd ghost-like appearance, which brought Rip Van Winkle into my dreams that night.

I must pass over the rest of the journey, for I want to speak of some caves and cliffs we visited the third day after we reached our destination. the cliffs about a mile from the house the girls have named Castle Rocks from their resemblance to old ruined castles. There are several very high grand looking arches and pillars in a variety of forms and shapes; two we named Punch and Judy from their resemblance to those noted personages; others look like large urns and vases. We examined several of the caves which all show signs of having been inhabited, the roof being black with smoke, and broken pottery is scattered around; one of them the girls has named the store, another the meeting house, in this a gallery runs all round the cave and a large pillar stands at the front which the boys call the preacher. We could not visit them all as it took too much climbing, so after gathering some pretty ferns, mosses, and pine cones we climbed and tumbled down again to the lower regions, and reached home with good appetites for dinner.

A few days after we visited cave valley, where the caves are larger; as we approach them the immense rocks and cliffs and chasms look grand beyond description, they strike one with wonder, awe and admiration, and we are led to ask when were they formed and whose the hands that fashioned them. Surely amid such scenes the unbeliever must cease to say there is no God.

One large cave has been divided by thick walls into a number of small rooms, and the plastered walls are covered with pictures and hieroglyphics as fresh and bright as if made but recently, yet the oldest inhabitants know nothing of their origin. From this cave a deep trail was worn into the solid rock that led down the river, at one side of the cave a small stream of water was falling over the rock, and had worn a basin in the rock below. Just inside the cave was an immense olla, used it is supposed for storing grain, it is some fifteen feet high, sloping from the centre to the top and bottom; we found parts of several of them on a smaller scale but this one was in perfect preservation. In another large cave the brethren uncovered a skeleton, which had been discovered some time before near the entrance of the cave. Under the rock which formed the floor was a hole the skeleton had the appearance of having been pushed hurriedly into it, the sight of it gave rise to unpleasant feelings and conjectures. In fancy I could see those poor creatures penned up in these caves and dens in the rocks with the enemy outside and no doubt they perished by their weapons, or the more slow and agonizing death, by famine.

I shall remain here a few days longer, I have enjoyed my visit very much. Old friends and old times have been spoken of round the bright pine fire and when I return I hope I shall find my Christmas letter from the "Old Home" awaiting me. With a Happy New Year for all I will say adieu.

Your loving sister,

S. E. R.

R. S. 22ND, WARD.

On Tuesday, Jan. 13th, 1891, the sisters of the Relief Society met for the first time in an upper room, in the new Meeting House of the 22nd,

Ward. We are going to furnish it and hold our Society meetings there at present. There was a good attendance. There has been a branch of the Society organized in North Salt Lake and we have four sisters there who have been appointed teachers to act under the direction, of the President of the 22nd Ward. They expressed themselves as being very thankful for the privilege of having meetings there and a Sunday School. Our Bishop said Sunday that he and one of his Counselors had visited the Sunday School that day and they were holding it in two rooms in a private house and it did not begin to hold them all. He told them to look out a suitable piece of ground for a school house.

There is also quite a settlement west of 3rd North St., Counselor Jeremy of the R. S. and one of the teachers visited there, and invited the sisters to our meeting, they attend regularly, and some of them are appointed teachers to visit there among the people.

The people have been very energetic in helping to erect the new Meeting house in this ward; and feel very thankful we have a place to worship God in. Our Society is in a prosperous condition.

ADELAIDE RIDGES, Sec.

ITEMS FROM COLORADO.

DEAR EXPONENT:

I have been thinking for some time of writing a brief account of our little settlement among the hills of South Western Colorado, for the benefit of the readers of the EXPONENT, but like every thing that can be, in this busy world it has been left till "to-morrow." But now, one who has the authority says I *must* write you an account of a little social affair which took place on the 14th of this month, in honor of Sister Mary Roberts, who until recently has held the position of Pres. of our Relief Society. As Sister Roberts contemplates moving away shortly, it was decided that the sisters should turn out in force and surprise her. Accordingly, on the day appointed, the most of the sisters, with babies and baskets, and some of the brethren met at one of the stores, and soon after several sleigh loads were wending their way westward towards the home of Sister Roberts, where on our arrival we met with a very cordial welcome. As it was nearly noon the first thing in order was dinner, and while it was being prepared the company were entertained by one of the brethren who had "been there," singing a song that was composed in the "pen," which awakened many reflections. After the repast was over and the tables cleared away, the company were called to order and the following address, written by Sister Louie White, was read:

Dear Sisters:—In attempting to perform my part in the programme, I am keenly sensible of my inability to acquit myself in as creditable a manner as I would like; but, as Latter-day Saints, we are all aware that unless our efforts, whether in speaking or in writing, are dictated by a higher power than that of our own, they will prove unsatisfactory and unprofitable, therefore, I trust that although the few lines which I shall write may be simple and unadorned with the flowers of rhetoric that the spirit which they breathe may be one worthy to find an echo in the heart of each one present. We have met to-day, dear sister, to show you that honor and respect which we feel is yours by right, in consideration of your labors in our midst, not only in connection with our Relief Society but also in the Sabbath School, where you have been an efficient and diligent worker, in seeking to instil in the minds of those under your jurisdiction the principles of life and salvation. Although at times your spirit and body have been weighed down, by reason of the trials and difficulties

through which you have been called to pass, you have always manifested a desire to perform your duties as a Latter-day Saint.

We desire to assure you of our love and esteem, and to express our appreciation of the many pleasant and profitable hours that we have spent in your society, and of the wise counsel you have given us, especially that portion of it which admonished us to perform faithfully the duties which we owe to our children. Your earnest remarks on this subject have ever touched a responsive chord in our hearts, for we realize that the most important duty devolving upon us is the bringing forth and training of the souls of men and women who are destined to fill responsible positions in this great Latter-day Church, and we trust that the Lord will give us strength to carry out the instructions we have received, that we may become more worthy and perfect mothers. We know that men and nations are not given to rising higher than the source from whence they spring, hence the necessity of perfecting ourselves as mothers, that the level to which our children may rise shall be an exalted one. We feel that you have set us a worthy example in the care you have taken of the intelligent spirits that our Father has placed in your keeping, and we trust that you may be rewarded by having your children rise up and call you blessed, and that you may experience the truest joy that a mother can know, that of seeing her children grow up valiant for the truth, honored and beloved by the good and noble. As you journey on through life, and encounter the trials which beset its pathway, we pray that you may have strength given you as your day, that you may pass cheerfully under the rod, and feel at all times to acknowledge the over-ruling providence of an all-wise Father; never shrinking from the trials through which he may call you to go, but continually seeking for strength to bear them, realizing that they are blessings in disguise, as each one cheerfully borne increases our faith and proves our integrity. You have been endowed with talents which, if wisely used, will be a source of joy and satisfaction to yourself and of encouragement to others. Wherever you may go you will find opportunities for the exercise of those talents in assisting to advance the cause of truth, as the field is wide, and the laborers few.

You have our kindest wishes for yourself and family, and wherever your lot may be cast we trust that you may be blessed both spiritually and temporally. And we also trust that when you leave us you may carry with you many pleasant memories of friends found and associations formed while here. And while we are assembled together at this time, may the spirit which we manifest, and the words which we speak, be of such a nature that in years to come we shall be able to look back to this day, as one of the bright spots in our lives; and although in the future we may walk in separate paths, may each one's path be a branch of that road which leads to life eternal; and when we have reached the terminus may we have the privilege of renewing the associations begun in this life, with spirits and bodies unfettered by the weaknesses pertaining to mortality, free to enjoy to the fullest extent each others society throughout the boundless ages of eternity."

Sister Roberts then responded by expressing her appreciation of the sentiments just read, and of the honor shown her by those present. Said the years spent here were among the happiest of her life, and in leaving she would leave behind many kind friends who would always be affectionately remembered. Felt to give the glory to her Heavenly Father for whatever good she might have accomplished while here.

Appropriate remarks were then made by

Pres. Wm. Halls and Brother Roberts, after which the time was spent in singing, dancing and social chat, till about sundown, when after a general hand-shaking, we took our departure, feeling all the happier for having shown a desire to make others happy.

We have about forty-five fine families here, and are blessed with peace and a goodly degree of prosperity. This is a very good grain country but too high an altitude for fruit, except the hardier kinds, and we have very little of that as yet, so that even dried fruit is deemed quite a luxury, especially as we have to pay twenty-five cents a pound for it. We have to pay rather a high price for all our supplies, but, as we will soon have a railroad running through our town, we are in hopes that the prices will be lower in the near future. Our associations are all in fairly good running order, considering our scattered condition, the majority have to travel two or three miles in order to attend meetings, which is quite a disadvantage in the Winter time. Our educational facilities are very good. Our people are in the minority, but we are treated very kindly by our outside friends. There are three ministers of the Methodist persuasion here, two of them have attended our meetings two or three times and preached for our benefit, but I haven't heard of their making any converts, although one of the outsiders here promised them quite a large sum of money when they should convert a "Mormon."

Success to the EXPONENT, "May it live long and prosper," is the sincere wish of one who watches anxiously for its coming and eagerly scans its pages for tidings of old-time friends, for,

"My heart keeps wandering home
To all the dear ones there,"

and I don't suppose it will ever for-swear its allegiance to the old home and its associations, but when I take into consideration the fact that Utah of to-day isn't Utah of the past, I console myself with the thought that perhaps, after all, I am happier here, striving in my humble way to assist in building up one of the Stakes of Zion, than I would be there under the changed state of affairs.

L. M. W.

Mancos, Colo., Jan. 20, 1891.

R. S. REPORTS.

MARICOPA STAKE.

Minutes of Relief Society Conference of Maricopa Stake, held Dec. 18th, 1890. After the usual exercises Pres. Sarah M. Pomeroy spoke upon charity and gave good counsel.

Pres. M. A. Hakes represented the Mesa Ward; a faithful few were always ready and willing to do what they could. Pres. Lizzie Maedonald gave almost the same report of the Lehi Ward.

Pres. Anna Kleinman of the Alma Ward, said we need spiritual as well as temporal food. Gave much the same report as the other wards. Pres. Susan Savage, of the Papago Ward, said the native sisters seemed more energetic and prompt than the white sisters, so far as they understood.

Nephi Ward was briefly reported by Bro. Noah Brimhall, as he was the only member present.

Counselor H. C. Rogers, Bro. Charles H. Allen, Sister Sarah Ann Robson, and Sarah Phelps, each spoke a short time when we adjourned, feeling that the time had been well spent, and all had been repaid for coming together. Singing and then the benediction closed the meeting.

F. E. ROBSON, Sec.

MALAD STAKE.

Conference of the Relief Society of the

Malad Stake of Zion met at Samaria, Nov. 16th, 1890. On the stand were Pres. O. C. Hoskins, Coun. William H. Gibbs, several of the brethren of the High Council, and Presidents and Counselors of Relief Society etc. Meeting called by Pres. Mary D. Davis of Samaria, singing "Prayer is the soul's sincere desire." Prayer was offered by Pres. O. C. Hoskins; singing "Thy will be done." Pres. Lucinda Hoskins made a few opening remarks. The minutes of last conference were read and approved.

Pres. Mary D. Davis reported the Samaria Society as being in a prosperous condition, said the sisters are united and striving to live their religion and doing all the good in their power.

Pres. Eliza Chivers gave in a favorable report of the Cherry Creek Society.

Pres. Rosa Howell reported Muddy Creek Society, said they held their meetings regularly, when they met they had a time of rejoicing and enjoyed a portion of the Spirit of the Lord.

Pres. Annie Sawyer, of Malad City, said the Society over which she presided was in a prosperous condition and the sisters alive to their duties.

Coun. Mary Stewart exhorted the sisters to attend to their meetings: spoke of the great faith and power given to those that are humble and striving to do the will of the Lord.

Pres. O. C. Hoskins felt happy to hear the testimonies of the sisters. Spoke of the progress the Church is making; said it has cost the best blood of the nation, besides thousands of dollars, to bring us to the place we are standing in to day. Spoke of the condition of our day schools and the necessity of teaching our children in the ways of the Lord.

Pres. Lucinda Hoskins felt thankful for the good instructions given in this conference, hoped the sisters would feel that they had been blessed under the instructions that had been given, and that we would try to put in practice that which we had heard; said as mothers we need information on a great many subjects especially those things pertaining to our religion. Spoke of obedience; touched on many important subjects pertaining to our holy religion.

Coun. Wm. H. Gibbs said, without the aid and assistance of God we are not able to edify such an enlightened people as the Latter-day Saints; felt proud to hear the sisters bear their testimonies, exhorted us to live humble and our Father in heaven would bless us.

Sister Eliza A. Hall then spoke a short time.

Bro. Samuel Davis, of Samaria, made a few remarks. The Choir sang an anthem; and the benediction was pronounced by Bro. David Hall.

ELIZA A. HALL, Sec.

BOX ELDER.

The Relief Society of the Box Elder Stake held its Conference in the Tabernacle at Brigham City, Dec. 9, 1890. Counselor Mary Wright presiding. Singing, "Come let us anew." Prayer by Bishop Jenson. Singing "O, Glory of all the Saints." Roll called, minutes of September Conference read and approved. Pres. Olivia Widerborg apologized for being late, also stated that we dispense with the verbal reports as the time would be short and as Pres. Zina D. H. Young was with us, we would all wish to hear her.

Sister Young said, "We are engaged in a great and glorious work, I am proud of the sisters here, your faces speak well for you. O, my sisters, be careful of your little ones, teach them to walk in the path of our Savior; attend your meetings. Relief Society members make better mothers, have more faith in God, and do more good in sickness, both by administering and nursing; always impress the

young people with faith to call on the Elders in sickness. Sisters call upon those who are weak in faith, and cheer them, take comfort to the poor and lonely ones." Spoke upon pride, and quoted some of the sayings of Pres. Young and of Pres. Woodruff. Dwelt upon union at home, the love, honor and purity thereof and its natural results upon the youth. "Let us love God and one another, the Lord holds the destinies of our children in His hands." Spoke upon the Deseret Hospital, the need there was of help from the Relief Society in all its branches and also referred to many more great and glorious things too numerous to record, in her mild and motherly manner, asking God's greater blessings on the sisters throughout Zion.

Presidents H. Hunsaker, Honeyville, Hannah Harper, Lake Side, Mary Watkins, 4th Ward, Brigham City, reported their respective branches, and Sister Watkins also spoke of her personal acquaintance with the Prophet Joseph. Bishop Jenson made some remarks encouraging to the sisters.

Sister Young spoke of a store in Salt Lake City that had been started by the sisters, where dry goods are sold, and dressmaking has already been established; it is also intended having millinery and hair dressing connected with the store.

Pres. 1st Ward, Brigham City, Susanna P. Booth made a report of the branch over which she presides.

Pres. Z. D. H. Young, explained why Sisters Jane S. Richards, and E. B. Wells did not accompany her, that both had sickness in their family. She then spoke of laboring for the dead, and cheering the poor; prayed God to bless all assembled there.

Pres. Widerborg stated there would be a meeting in the afternoon at 2 p. m., to organize a Woman's Suffrage Association for Box Elder County, made some closing remarks, and said, "We do not want to forget to give our heartfelt thanks to Sister Young for her visit to us."

ANNIE WIXOM, Assistant Sec.

UTAH STAKE.

Minutes of the Conference of Relief Society of Utah Stake, held in Provo City, Nov. 29th, 1890. Sister Mary John presiding, assisted by her Counselors. Conference opened with singing and prayer; minutes of former conference read and approved. Sister E. G. Cluff, was pleased to see so many out this morning, it was some time since she had met with us before. She had enjoyed her mission to Josepha much, felt that we would enjoy ourselves wherever we are if we are in the line of our duty, and have the Spirit of God with us; exhorted the sisters to faithfulness and renewed diligence in all good works; those that have the approval of God are looking for great events to happen, &c.

Sister Marilla Daniels followed with good instructions to one and all, was happy to meet with us where we can enjoy the spirit of God. We are blessed in having a chance to improve our talents, let us strengthen and help each other. Spoke of the death of Sister Johnson, wife of Bishop J. P. R. Johnson, and President of the Relief Society of the 1st Ward of Provo, said she was a faithful sister and we miss her, but she has fought the good fight, and her works will follow her. Great events are nigh and we shall need strength from the Lord to enable us to stand, and that we may prove faithful was her prayer. A number of the Presidents gave verbal reports of the society over which they presided and also bore strong and faithful testimonies to the truth of this work, and their desires to hold out faithful.

Sister Lucy B. Young felt happy to be with us again; spoke of the events that had transpired since our last Conference, and of the

mission of herself and daughter to the States, to attend a gathering of her kindred and relatives; of the narrow escape they had from death in a railroad accident, and of her prayers to God to save them. Said I have proved that God is with us and can save his children by his Almighty power. Spoke of the testimony that she bore to her father's house, also upon the Word of Wisdom and various other subjects, said there are crowns awaiting the faithful and I prayed that we may be among the chosen ones, &c. After a few remarks from Sister Sorenson, and singing, conference adjourned till 2 p. m. Benediction by Sister Patten.

Afternoon session convened at 2 p. m., meeting opened with singing and prayer. Bishop Johnson was present. After a short interval the Presidency of the Stake honored us with their presence. Sister John felt pleased but was sorry that we could not have the sisters from the city as we had expected; knew this was the work of God; exhorted the sisters to live near and follow the teaching of our Savior that we may not go astray. Spoke in the interest of the Woman's Suffrage Association, wished the sisters to attend the meetings, &c.

Sister Bringhurst, from Springville gave the sisters much good counsel and advice; also gave a report of the society in that place as being energetic, and the members faithful and trying to do their duty in every way, &c.

Sister Eliza Taylor represented the Third Ward as being united and willing to do all they were called upon to do. President Smoot said he was pleased to be with us, regarded this society as of great worth in the Church. In his travels through Utah County, had heard good reports of the society and of its efficiency in helping and providing for the poor; but there is yet room for improvement; be on the alert; look after the poor, comfort them, buoy them up, speak words of comfort to them, that is your mission. We are in a crisis religiously and politically. We should be awake. We are on the threshold of the greatest events that have ever transpired, the clouds are heavy, and daily the whole nation are arrayed against us, a handful of people, who are trying to keep the commandments of God. Let us look after our children, a great responsibility rests on the mothers in this thing; and may God help you to be wise in all things is my prayer.

Pres. John felt to endorse what had been said by Pres. Smoot. There was never a time when woman's mission was more important than at the present, in curbing pride and infidelity; your mission is one of love, sympathy and comfort and may God bless you in your endeavors is my prayer.

Pres. H. H. Cluff said it was gratifying to feel the Spirit of this Gospel, it is the work of God. These organizations are a power among the people and wherever the Relief Society is active the people are active. We are on the verge of a change, we have heard of a change for the Saints from under the wicked and ungodly, this is the change. We are told in the Doctrine and Covenants that when Christ comes there will be only one half of the people ready for Him, on the watch and prepared, we know not the day nor the hour of His coming, but may we all be faithful, and the testimony continue with us, is my prayer. Sister John felt that we had been blest in coming together and asked the Lord to bless us all, said, after singing, we will adjourn our Conference for three months. Benediction by Brother West.

CAROLINE DANIELS, Secretary.

So far is it from being true that men are naturally equal that no two people can be half an hour together but one shall acquire an evident superiority over the other.—*Johnson.*

W. S. A. OF PAYSON.

The re-organization of the Woman's Suffrage Association, of Payson, took place at Payson, Jan. 15th, 1891. The meeting convened at the Meeting House at the call of the vice-president. After devotional exercises, Mrs. Millie Stark, vice-president, stated that the object of the meeting was that of re-organization, and visitors were present from Provo, who came over for that purpose, viz: Vice-President Mrs. Electa Bullock and Mrs. Horrocks, accompanied by Isaac Bullock, Sen.

The by-laws of the Woman's Suffrage Association were read by Mrs. E. Bullock, and also the platform of the National American Woman's Suffrage Association, which were adopted. The following organization was then effected by unanimous vote.

Millie Stark, president; Hannah Wride, vice-president; Minnie Fairbanks, secretary; Lillie Fairbanks, assistant secretary; Jeanette Tanner, treasurer; Ann Pickering, B. J. Simons, Elizabeth Lant, Isabella Finleyson, Mary A. Hardy, Ida Coombs, executive committee, with Mrs. Pickering, chairman.

Mrs. E. Bullock then addressed the meeting in a very spirited manner. Said, previously we had only a vice-president in our organizations, but she was now in favor of a president and more complete organization, and for this reason a president had been appointed with more aids and committees. She believed women should occupy a different position in future to what they occupy at the present day. She referred to a speech of Mrs. E. B. Wells at the W. S. A.: "We have known our weakness for years now let us know our strength." Women were destined to be equal to men. We should assert our rights, learn what is going on in the world, keep posted in political movements; we then are better mothers and wives.

Mr. Charles Ellis, the lecturer, eulogised the ladies in their heroism, in pioneering the way to this wild west, and wished them success in endeavoring to elevate the sex, and educate themselves in their rights and privileges, and regain their franchise.

Mr. Isaac Bullock made encouraging remarks, "Women rule the destiny of men" and are wise counselors. They succeed in almost everything.

Mrs. Horrocks, of Provo, spoke of the fees of the initiation, which is an annual fee for the expenses of the association, of fifty cents from each member. Mrs. E. Bullock has been appointed to go as a delegate to Washinton next month. Women are expected to work side by side with men, and we are not slaves but free to act for ourselves in all matters of intelligence and not be trodden under foot or tyrannized over by men.

Mrs. M. Stark apologized and said that through her sickness, during her past year's, business in the W. S. A. had been neglected. On account of the storm to-day, we had not a larger gathering in the interest of our association. She encouraged all members to be active.

Remarks were also made by Mr. J. S. Tanner and D. Lant which were to the point and instructive. Adjourned for two weeks. Benediction by Bishop J. S. Tanner.

M. A. HARDY, Sec'y, protem.

NOTES AND NEWS.

Miss Lucile Banks succeeds her father as editor of the *Index*, long a leading paper of Columbus, Miss.

Mabel W. Moore, M. D., has been elected a vice-president of the Montgomery County (Pa.) Medical Society.

The Princess of Wales has given orders

that nothing need be submitted for her inspection, or that of her daughters, in which birds are used as trimming.

E. L. Halleck, superintendent of instruction in Oklahoma, writes to the *Woman's Tribune* that the bill to give women full suffrage lacked only two or three votes of carrying in the Territorial Legislature, and that women "can now vote in municipal elections and on school matters."

Mrs. Helen M. Gougar has recently addressed large audiences on woman suffrage at Pawnee and Bockford Ill., Washington Iowa, and Stevens Point Wis., Feb. 12, she will address the Illinois Legislature on the pending municipal suffrage bill, and a little later will address the Indiana Legislature on municipal suffrage and the "age of consent" bills.

Mrs. Anna Richardson, formerly a member of the Bible-class at the Young Women's Christian Association, of Boston, has established a school for colored youth at Marshalville, Ga., where every effort is being made to better their condition. The King's Daughters circles of the Association have lately contributed \$100 toward the support of the school.

The Woman's National Press Association of Washington voted at its last meeting to join the National Council of Women. Mrs. M. D. Lincoln was appointed delegate, and Mrs. M. S. Lockwood alternate, and Mrs. Lockwood, Mrs. Crandall, and Mrs. Mooney were appointed a committee to arrange for a reception to the National Council in February.

Gov. Russell did not own "real estate to the value of £1,000," as required by the constitution of this State, until a few days before his election, when his wife transferred to him enough of her land to enable him legally to hold the office for which he was a candidate; but at the same time no amount of land or money upon which she is taxed can enable Mrs. Ru-sell even to vote for the governor or for any other State officer. This seems somehow amiss.—*Ex.*

The Legislatures of many States convene this week. The friends of equal rights everywhere should try to secure municipal suffrage for women wherever practicable. More and more, men see the grievous injustice of withholding the ballot from women, who now have opportunities for the best education, and ample means of acquiring information upon public questions. There is reason to hope for some gain in this direction during the coming year, and for the amelioration of some of the hard legal conditions that rest upon women. At least, let us ask, in the hope that we shall receive.—*Ex.*

George Bancroft, the historian, is dead. He passed away at the age of ninety, full of years and honors. Tributes sent by the sovereigns of Europe, on the announcement of his death, were added to many similar ones here. The following fitting and appreciative words were spoken of him by A. R. Spofford, the Librarian of Congress, between whom and Mr. Bancroft the warmest personal friendship existed for many years: "His is the most beautiful old age I have ever seen; calm, peaceful, cultured, surrounded by friends, and admired and revered by a whole nation, the drawing to a close of his life is as grand and beautiful and peaceful as the gradual fall of night on a mountain peak."

Ec.

In the elevated order of ideas the life of man is glory; the life of woman is love.

Mrs. M. Isabella Horne, Prest. Mrs. Mattie Naisbitt-Thomas, Sup

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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 19.

SALT LAKE CITY, UTAH, MARCH 1, 1891.

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THE RECORD OF A DAY.

Once in a castle famed and old
With frowning towers brown and bold,
A lovely lady's jewels lay
Resplendent in the sunlight's ray,
And seeing them, a bird flew in,
And knowing not of wrong or sin,
She drew a necklace from the rest
And bore it to her own dear nest.

Not long ago, I listened to
A story strange yet sweet and true,
And I (another bird) did take
The story for its beauty's sake;
But now return it wreathed in rhyme
And ask his pardon for the crime,
For conscience sake and loyalty
To God and truth, with others, he
Had passed through weary months and days
Of prison life, yet still gave praise
To Him who rules through storm and calm,
And saves His own through every harm.

So like each other passed the years—
At length grew dull their hopes and fears,
And patience turned with faith's content
To lessons that its pages lent.

Then some one called. A moment more,
He stood outside the prison door,
And there—upon the great high wall,
That cast its shadow over all,
A heavenly host (to them it seemed)
As fair as e'er in sleep was dreamed,
But—real, living, with sweet voice
To bid the pris'ners' hearts rejoice.
And while they gazed—the children sang
Till all the cells in music rang;
Sweet songs of love and home and cheer
From those young lips, oh! doubly dear!
For tenderest thoughts upstarted then
Within the hearts of these true men;
And even those whose souls were not
Without sin's dark unfading spot,
In memory of desperate wrong,
Were touched, and wept at that pure song.

Soon as their voices hushed again
Responsive tones rose from the Pen;
The prisoners answered joyously,
As grateful hearts that day could be:
"Home Sweet Home" and songs of love,
And joyous waltzes rose above
The prison walls to that free space
Where shone each pure and lovely face.

Oh never happier were those men
Since first they entered that dark Pen,
Than answering the sweet benison
Brought by each dear and loving one.

Again the little singers raised
Their songs of love and faith and praise,

And all seemed dream-life, fairy like,
And then the bell's deep tone did strike
The songs to silence, and they knew
That signal was for parting, too!

But e'er their footsteps turned away,
As the sun throws his brightest ray
Before he vanishes at night,
A lovely farewell met their sight!
Each gentle hand in parting threw
Blossoms of every scent and hue
Upon the trampled dust below—
Jewels upon the breast of woe.

With eager hands and tear-dimmed eyes
They caught them up as precious prize,
And ne'er was purer token pressed
Unto a brave man's throbbing breast.

A moment more and all was still,
And each one with a strong, brave will
Turned to the duties of the place
With softer step and tenderer face.

When years have come and passed away,
And he who wrote that page is gray,
His children oft will gather near
That journal's stories still to hear,
And little ones will sweetly say:
"Did they keep dear Grandpa that way?"
And tender eyes will fill with tears
Hearing the record of these years.

O, treasured more than ancient sword
Will be the pris'ner's written word;
Though traced in prison's sunless day,
The gems of truth will shine a'way!

All honor to each tender heart
That bore its share at home, apart,
While he who was their light was gone,
And the stern world looked coldly on;
And blessings on each darling born
To wear the wreath of shame and scorn.

When waiting at the pearly gates
Each soul the voice divine awaits,
And reads the name upon each one,
THOSE NAMES—the Patriarch Jacob's sons.

Then shall their birthright honored be—
Passport to IMMORTALITY!
Then shall the prisoner's written page
Count as CELESTIAL HERITAGE.

O, men and brothers who have known
The life behind those walls of stone,
Smile and rejoice o'er faith unmoved;
Smile and rejoice, thy test approved.

AUGUSTA JOYCE CROCHERON.

Jan. 24, 1891.

LEAVES FROM MY JOURNAL.

I shall never forget the brief space of time between setting foot on the steamer and leaving the harbor. The conflicting emotions of joy and sadness which filled my heart, caused a peculiar sensation not frequently experienced. Here was I about to realize the dream of my life, and my pleasure at the thought, can better be imagined than described; yet at the same time, I was separating myself by thousands of miles of the mighty ocean, from the land of my nativity and all the world held near and dear. Of course I thoroughly expected and believed that I should return to the loved ones—for had not I received a blessing under the hands of the apostle of the Lord, stating that such should be my pleasure? But nevertheless these contradictory thoughts and feelings seemed to have possession of me and I could not decide which was uppermost, the

feeling of sorrow or that of gladness. However, I was resolved not to let my feelings be guessed by those about me, as they had rather joked me all the way, about not being homesick, and had said: "Just wait until we are about to leave the land behind, and then we will see if you are so strong minded." I was congratulating myself on my power of keeping my feelings hidden, when a crowd of people who had gathered upon deck, and whom I had supposed were passengers like ourselves, started to sing a parting hymn, the title of which I believe was, "Till we meet," and the last line of the chorus was, "God be with you till we meet again." The tune was admirably adapted to the words, and the singers all had good voices, supplying the four melodies which form harmony. In fact the whole was so much in harmony with my thoughts and feelings, that I could not withstand its melting influence, but was forced to give way before this flood of sweet, yet solemn sound, I wept—I wept. There was however one source of consolation left me in my weak-mindedness—there were many around me to whom the soft and penetrating sounds of music had touched in like manner, and many were seen with the big tear-drops running down their cheeks, while the smiles shone through like the sun in the midst of an April shower. We learned that this company of singers were members of the Baptist church, who had come on deck to sing their good-wishes and farewells to one of their missionaries who was bound for the "Dark Continent."

When the singing was over, there was such shaking of hands and such expressions of "God bless you," "Do you love Him?" etc., kissing and weeping and smiling altogether, irrespective of connection or creed, that it was quite interesting and amusing to those who (like some of us) stood on one side and watched the procedure.

But the time soon came for us to start. The great gong sounded to warn all those who had not engaged passage to depart. The company was soon thinned out and the gang-way drawn up, giving us conclusive evidence that, "The gallant ship was under weigh, to bear us out to sea." We had really been let loose from the land and could already feel the motion of the ship as it conveyed us out on the bosom of the deep dark ocean. We had purchased deck chairs from the man on the wharf, who sadly tormented us as we passed by him with our luggage up the gang-way, and they had been placed in a position where we might watch the rapidly receding land.

New York presents a grand and beautiful appearance from the harbor; the high and majestic buildings, the church spires and Governmental pinnacle towering far up towards the blue skies, and many were the reflections of my mind regarding the past history and future destiny of this great city.

We were, however, soon disturbed in these thoughts by the sound of the duncheon bell, which called us to receive comfort from the saloon below. We hurriedly ate what we required, which was not much, though there was set before us a tempting repast, and hastened to our place on deck, lest we might miss seeing the Statue of Liberty, but it was not yet in sight, and not until the sun was sinking in the western sky, did we pass by the great goddess. This Statue of Liberty giving light to the world, is a beautiful and wonderful con-

ception, occupying a commanding position in the harbor; as all ships bound for New York must necessarily pass by it before they come into port, and the light shed forth from the uplifted right hand of the goddess, is discernable by vessels miles out at sea. Yet it is saddening to be informed that this wonder of modern art and invention, is like unto the house of a foolish man, which is built upon the sand, and is destined, if not removed, to be submerged by the restless waves of the sea. Strange, very strange, this monument has ever been held as typical of the great nation to which it belongs. The question arises, will its fate typify the fate of the Republic? Is that, too, built upon quicksand? Time alone will possess us of the sequel.

The sun has set. The last mountain peak has faded from our sight. We have indeed bid adieu to *terra firma*, and said to our native land farewell. The shades of eve are hovering o'er us, and we are far out on the bosom of the deep. Shall I ever forget that first afternoon and evening on the ocean? I think not.

Not wishing to give way to a feeling of melancholy, as we had every reason for rejoicing, our party joined in singing some of the old familiar songs. Mr. H—and I enjoyed a waltz, Newport, etc., to the sound of the harmonica as played by Mr. B—, who walked up and down the deck near us while we danced, so that we might better hear the tune. The performance was really jolly, and I enjoyed it immensely. We held meeting down in the intermediate dining room, which we also enjoyed, but hastened to get up on deck again lest we should turn sick.

During my voyage I found a perpetual source of pleasure in watching the ever changing view of the sky and ocean. How beautiful they looked in each and all of their varied aspects. How inexpressibly grand and awe inspiring were their tremendous proportions.

While being tossed on the broad, expansive bosom of the deep, apparently hemmed in by the arching depth of sky above, one is lost in wonder and admiration at the grandeur and immensity of even the small part of the universe which we are capable of comprehending, and we feel ourselves dwindling into nothingness, and are led to wonder at the infinite love and mercy of the Great Creator, in deigning to consider anything so insignificant and unworthy as we feel ourselves to be. An evening spent on the deck of the vessel where may be heard the constant lashing of the hungry waves against its sides, and where one cannot fail to sense their utter helplessness in case of anything happening to the frail bark on which they stand. While the upper deep is dotted with gems innumerable, declaring the glory of God, and the wonderfulness of His handiwork. I say such sights and sounds, to our finite minds, almost incomprehensible, produce the beneficial effect of making plain to us our own incompetency—our entire dependence on our Father and our God. Pride hath not, for the time being, a place in our natures—our spirits are softened—and we are humbled to the dust. I spent two or three evenings on deck, and shall never forget them, they are treasured up in my heart and mind among my sublime experiences.

Thus with singing, chatting, dancing, and feasting our senses on the sublimity of nature surrounding us, the afternoon and evening passed most pleasantly, and at ten o'clock we very reluctantly wended our way to our several state rooms and berths, ready for our first night on the water; and inwardly congratulating ourselves that we were going to be exceptions to most travelers on the ocean, and not be sea sick. Though the dawn of the morrow proved the fallacy of our hopes, I

might say thus ended the first day of our voyage.

GLADYS.

GOOD COMPANY.

A good character is something to be prized more than riches. It is not sufficient that we have a good reputation, a good character is what we should all strive our utmost to possess. There is a vast difference in the meaning of the words, character and reputation; character is what (in our very heart and soul, and in our daily walk and conversation) we really are; while reputation is merely what from all outward appearance we are supposed to be. There are those who—while in company and society—seem to be kind and agreeable, and very entertaining, but who when at home, and among their own, are cross and surly, with never a smile or a pleasant word, such a person has a reputation from which his character differs very, very much.

Among other things, it is necessary, in order to possess a good character, to keep good company. We can be kind to those who are worthy of our kindness, but let us be intimate with few, and be sure that the few are well chosen.

We generally judge persons from the company they keep, and we had better be alone than in bad company, for "evil communications corrupt good morals." Habits are catching as well as diseases; and I believe that the mind is as liable to infections as the body.

Do wrong, and we feel that almost everything is wrong; but do right, and we sense the pleasure of having done so. Just so with the company we keep; if we mingle with low and degraded people, we think life is mean and hardly worth living, but on the other hand, if we associate with the pure in heart, the virtuous, and those who let virtue garnish their thoughts unceasingly, who in fact, have virtue, truth, and righteousness for their motto, will feel that life is sweet, and that we have in very deed something worth living for, we will realize that we are not placed upon this earth merely for the pleasure this life affords, but that we are placed here to prepare ourselves for a grander and nobler life, a higher and more exalted home.

We cannot allow ourselves to associate with those who do not consider it necessary to remember the Sabbath day and keep it holy. It is a commandment to us from our Father in heaven, and we should honor and hold it sacred as such.

Let us seek the society of those who fear God, of those who are so humble as to ask God for blessings, and so grateful as to thank Him for blessings received, never forgetting to do our part, and to be as humble and grateful as those with whom we associate. And by so doing we will be wise for ourselves here, and wise for eternity hereafter.

S. M. H.

FACES IN THE CLOUDS.

In one of the German picture galleries is a painting called "Cloudland." It hangs at the end of a long gallery; and at first sight it looks like a huge, repulsive daub of confused color, without form or comeliness. As you walk toward it, the picture begins to take shape. It proves to be a mass of exquisite little cherub faces, like those at the head of the canvas in Raphael's "Madonna San Sisto." If you come close to the picture, you see only an innumerable company of little angels and cherubim. How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! but if that soul, instead of

fleeing away into unbelief and despair, would only draw up near to God, it would soon discover that the cloud was full of angels of mercy. In one cherub face it would see—"whom I love, I chasten." Another angel would say, "All things work together for good to them that love God." In still another sweet face the heavenly words are coming forth: "Let not your hearts be troubled: believe also in me. In my Father's house are many mansions. Where I am there shall ye be also."—Cuyler.

DIAMOND vs. CHARCOAL.

What could seem more unlike? The one is so bright, the other, so dark; the one, priceless, the other, nearly worthless. Yet we are taught that they are really identical in substance, both being nearly pure carbon. What then makes the difference? Simply that in the case of the diamond a beautiful law has been at work, crystallizing the particles and preparing them for their united and exalted mission as transmitters and reflectors of light.

Here are two neighboring lives. Common daily tasks make up each. What we often call drudgery, monotony, tediousness, is the weekly routine. Day after day occurs the same round of trivial duties. But one is selfish and the other unselfish; the one, worldly, the other, Christian. In the one case the fires of discontent and disobedience charr the poor life into blackness and worthlessness. In the other, love to Christ, the constraining and beautiful law of the Christian heart, orders, purifies and unifies the life, rendering it capable of expressing God's glory. The particles which make up the two lives are alike, the little, homely duties which enlist us all, but how vastly different are the results! It is not too much to say that one is like a charcoal, and the other, a diamond. Reader which shall yours be?

CAUGHT BY A TELEGRAM.

So long as women will be foolish, men will be deceptive. One day I sat behind a couple on an Ohio and Mississippi train, and it wasn't ten minutes before I discovered the girl was a village belle who knew nothing of the world, and that her companion was a traveler who saw in her a victim. Several others noticed her as well, but it was hard to see how anything could be done. He professed great admiration for the girl, and she blushingly queried:

"But how do I know that you are not a married man?"

"Oh, but I assure you on my honor that I am not."

"Where do you live?"

"In Louisville."

"And you have neither wife nor children?"

"No."

At that instant the conductor came in with a telegram and called out the address. "That's for me," said the man in the seat ahead.

It was handed to him, and he was smiling as he tore it open. Next moment he fell forward in a heap and rolled into the aisle in a dead faint. Half a dozen of us, including the girl, read the dispatch. It was dated at Indianapolis and read:

"Your wife and baby burned up with the house last night. Come at once."

It took us a quarter of an hour to bring him to, and it was half an hour later when he left the train. He had forgotten the girl who shared his seat, and she was crouched down and crying like a baby.—*New York Sun*.

Great objects form great minds.

FAREWELL HYMN.

Farewell, dear Friends, a long farewell,
For we shall meet no more,
'Till you have crossed the swelling flood
To meet on the Shining Shore.

CHORUS.

There's sweet rest in Heaven.

Then gird up your loins and live upright
While life is here with you;
And praise your God and Christ the Lord,
He'll take all fear away

And when you land on that bright plain
How happy you will be,
To dwell where God and Christ will reign
Through all eternity.

MIDNIGHT MUSINGS.

In the hour of God's reck'ning,
When earth's conflicts are o'er;
When has ceased this world's bick'nings,
And peace reigns evermore;
How sweet will be memories
Of a righteous career:
Its fruits rich and priceless,
Though oft garnered in tears.
Of days we've made brighter,
The dark clouds we've dispelled,
Thereby burdens made lighter
For souls weary and bowed.
Of works grand and eternal,
In God's temples performed,
With hearts pure and unselfish,
With Christ's virtues adorned.
With faith firm and unflinching,
In the work here begun;
Ever true and unfalt'ring,
Till life's labors are done.

HELEN M. WHITNEY.

Dec. 30, 1890.

WHAT WOMAN HAS DONE.

She has rocked the cradle of the baby dear,
And wiped away each dewy tear,
Her hand has led through that sunny clime,
Where children's voices in sweet music chime;
Where the youth and maiden's untried feet
Would wander or falter at what they meet
In the path that leads through this life of ours,
Where mingle together the thorns and flowers.
Close, close by the pilgrim father's side
Stood the pilgrim mothers when the tide
Beat high upon the rock-bound shore
That trembled at old ocean's roar.
In science and in art her name
Stands high upon the book of fame;
Imagination's fields are wide,
And she has delved from side to side.
She has explored the jungle deep,
The desert wild and mountain steep,
And she has kept the light-house torch
To guide aright each wandering barque;
To warn them from the danger land,
The rock, the whirl-pool or the strand,
We find her in the battle wild,
As warrior and as mercy's child;
As architect we find her too,
In Brooklyn bridge her work we view.
To starry worlds her path has led,
And where for Christ the martyrs bled,
As queen her fame can never fade,
And faithful subject has she made;
Old chains and bars she has defied
And now stands boldly by man's side
In college hall, and in art's high school,
In courts where law and justice rule;
Where man has been or e'er will go
Will find her too in weal or woe.
The sons are hers who rule the land,
And her's too are the outlaw band;
Her daughters claim her interest deep,
For them her care can never sleep,
Yet silent still must be her voice
For those who rule, she has no choice.

Fair Zion's daughters once possessed this right,
And swiftly grew in union, power and might,
Till Satan saw and trembling grew alarmed
And sought his minions, who his work performed.
Yet courage, oh! ye toilers in the cause
Of Woman's freedom from dark error's laws,
The Gospel-light will make her pathway plain,
Restore unto her every right again.

HOPE.

Juarez, Jan. 27, 1891.

CAN I ENTERTAIN?

As far back as history takes us we find men breaking bread together. We find, too, that those who eat the bread feel themselves under obligation to those who furnish it, and that they are quick to improve an opportunity to return the favor. From some such rude beginning came the laws which govern social courtesies to-day. It is sometimes complained that these laws are artificial and false. Give us spontaneous social life, the disgruntled cry. If the mooted regulations are analyzed we find that they are controlled by two principles: hospitality, which uses each opportunity to show courtesy, and gratitude, which never fails to return a favor received. Modern social etiquette is often abused, no doubt, but a little reflection will convince anybody that its principles are sound, and that its growth has been natural.

Society is a union of congenial people for the sake of enjoying one another's companionship, stimulating one another's ambitions, sharing one another's ideas. It is feasible only when everybody interested does his share of entertaining. Society says this share shall be in proportion to what one gets. She says that he who would give, must receive; that no person, no family, is excused from this law. Now if this is not spontaneous sociability, it is good sense. It may not be a sentimental plan, but it is a practical one, which is much more to the purpose.

There are many persons who complain that they cannot meet this rule. They want to go but they claim they cannot return favors. The usual excuses are that they have no homes, that they never have entertained and that they fear to begin, or that they cannot afford the expense. "I am a homeless, self-supporting woman. What can I do?" "I am a bachelor. What can I do?" pleads one class. Some of the most charming social centres we ever have seen were the simple parlors of self-supporting women. They were scrupulously honest in returning every social courtesy extended, and because they were so careful they were invited frequently. By their cordiality, their bright ways, their intelligence, they gave a charm to their poor quarters which no amount of money could have provided. They paid their way in social life and held a recognized place. There are old bachelors to whom the circles in which they move owe much of their brightness and interest. They are the counsel of the elders in social questions, the guardian of the young girls, the delight of the children, the refuge of the wall flowers. They know that a concert or lecture party is a fair exchange for a dinner party. They know that a half-Bohemian little supper in the private parlor of a hotel, presided over by a married lady friend, will compensate their circle of young lady friends for their invitations to call and to parties. They know that a bachelor's picnic is the most charming of all picnics. And so they hold their position in society, without imposing on the good-nature of their friends or compromising their own self-respect. "No home" is not a sufficient excuse to release the person who wishes to go in society from paying his society debts.

Persons who would willingly entertain

generously but who never have done so, dread to begin. They fear they will blunder. They feel awkward. They are unwilling to show themselves less familiar with social practices than their neighbors. This is supposing that the vital point in entertaining is the appearance or style—a shoddy idea. A spirit of genuine hospitality, a desire to gather one's friends about, and to give them as pleasant a time as possible, is the essential point. It will be an unworthy guest who will go away from the gathering where such a spirit prevails and criticise the style. Nor does the house and its arrangements have nearly the weight that many think. You must return what you receive, but return only in good-will, in effort to make others happy. It is not asked that in exchange for a glimpse of somebody's family silver, you display Sevres china, or that you receive in a satin-lined room because you have been received in one paneled in rosewood. Again, if the house is too small to accommodate forty guests, it may hold twenty, and twice twenty are forty. The variety of social entertainment is great, and a house which will not allow a dinner party may permit something less ambitious.

The supposed cost of entertaining hinders many persons. The money cost lies in the refreshments, the decorations, the favors, the hired entertainment, which are offered the guest. Now, "decorations, favors, and hired entertainment" are none of them necessary to a successful dinner, lunch, or evening party, and the refreshments may be as simple as the hostess has courage to serve. People of sense and taste go into society for other reasons than to feast, to look at beautiful flowers, to carry home dainty souvenirs, or to listen to paid musicians or elocutionists. They go for the sake of the good-fellowship to be found. If a hostess will see that her friends enjoy themselves, her dinner may be as simple as Madame Roland's to the ministers of the French Cabinet, one of which when three members of the cabinet were present is said to have cost *fifteen francs*. She may give a party and furnish nothing but bouillon and wafers; or coffee and sandwiches. She may tender a reception and as the late Emperor Frederick of Germany did when a young man of limited income, serve nothing but a cup of tea and a thin slice of bread with marmalade. It is the spirit not the style or display which is the real essence of entertaining. If the spirit of hospitality exists, there is nobody who cannot entertain acceptably, even royally, however humble his home and narrow his purse.—*The Chautauquan*.

THE NATION'S DEAD.

The nation to-day is in grief over the loss of one of its greatest and noblest of friends and saviors. It is not the nature of a free people to be worshippers of heroes. But there is something in the soul of an honest freeman that responds to the noble attributes of manly men, through which before servile minds they become heroes. This nation adored General William T. Sherman; it will adore his memory and through the years to come will cling to his shrine with as strong devotion as ever sanctified a hero's tomb. The departed spirit whose loss we lament today was too noble for the ages to obscure, was too humane, and generous and lovable ever to be forgotten or slighted. He goes to his final rest ripe in years and in a halo of glorious associations and memories. His life was a perfect round of usefulness, benevolence and love. The nation may grieve the loss of one whose life has sunk so deep into its great and generous heart; but it cannot mourn. There is no violence to man or nature in his taking away. He goes only to a natural rest.—*Ex*.

WOMAN'S EXPONENT.

EMMELINE B. WELLS, Editor.

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A GLIMPSE OF WASHINGTON.

THE WOMAN'S NATIONAL COUNCIL.

We had a pleasant journey to this city. Leaving Salt Lake City, Monday, 7 a. m., Feb. 16, and arriving in Washington, Thursday, Feb. 19, at 10 p. m., our train was delayed a short time at Baltimore, or we would have reached here at 8:15 p. m. Mr. and Mrs. F. S. Richards met us at the depot and accompanied our party to the Riggs House, where we registered and obtained such rooms as we could get, the house being already pretty well filled. Before we had been in the house an hour we were delighted to meet in the hallway, just for a moment, the *dear friend* of woman, Susan B. Anthony, and she expressed her pleasure at our coming, and gave us two or three good words of welcome and of cheer that we can never forget.

It was arranged before separating for the night that the following morning, Mr. and Mrs. Richards would call (they are at the Randall) and take those who wished to go to the White House and the Capitol Buildings, etc.

The next morning we went first to the White House, then to the War, State and Navy Buildings, and in the afternoon to the Senate and House of Representatives. It is impossible to tell you what we saw and heard, we would want time and space for that, but Mr. Richards told us all he could in the short space of time that we were together, and it was all most interesting, especially so to Mrs. Beattie, Mrs. Bullock and Miss Katie Thomas who had never been in Washington before.

During the day Mrs. Richards and the writer, also Mrs. Thomas, succeeded in obtaining an appointment for an interview the next morning at nine a. m. with Mrs. Sewall, the Committee on Credentials for the Council. This was very satisfactory to all concerned, though we were somewhat in doubt as to how the general officers might vote upon our admission to the Council, and here let it be understood that there are certain articles in the Constitution that have to be complied with, etc., and several organizations who came expecting to join the Council are going back without doing so, because of this and that.

On Saturday morning the Utah Delegation presented their *credentials*, and had an interview with Mrs. Sewall, the Cor. Sec'y. of the Woman's National Council as well as Committee on Credentials. Mrs. Kimball and Mrs. E. S. Richards, of Salt Lake City, were also with us. Our interview was satisfactory, as we were then informed exactly what was expected of us.

The Executive Committee held a meeting in the afternoon, and after its close we were notified that the Relief Society and Young Ladies'

Mutual Improvement Associations were admitted to the Woman's National Council and the delegates entitled to representation.

Saturday evening Mrs. Spofford, the hostess here, and a most magnificent woman in heart as well as in appearance, gave a reception to the ladies of the Woman's Council and Convention. Many celebrated ladies were present besides those who live in the house. The large dining room was handsomely decorated with stars and stripes; at one end there was an elevated platform for the musicians, and in a conspicuous place, at the end of the room, there was a large flag hung with one lone star on it representing Wyoming. At the other end of the room stood the ladies who were receiving with Mrs. Spofford; Miss Frances E. Willard, President of the W. N. C., and N. W. C. Y. U., she has a lovely face and most genial expression, a smile and pleasant word for everybody. Miss Susan B. Anthony, Vice-President at large, etc., etc., and large she is in every way as well as liberal, she is certainly one of the grandest women of her time, or any other time; Mrs. May Wright Sewall, the Cor. Sec'y. of the W. N. C., and one of the ablest and brightest women of the day. She has excellent executive ability, and is exceedingly helpful with suggestions and ideas in all the work of the two great bodies of women, who are now holding sessions in this city, the Woman's Council and the Suffrage Convention. Mrs. Ella Dietz Clymer, the President of Sorosis, of New York City, was one of the most attractive women leaders; she is very much complimented in the papers and by the people, not only on account of her beauty, but style and elegance in dress. Mrs. Sara Andrews Spencer was in line with those who were receiving; and the heart of the writer gave a great bound at sight of her intelligent and smiling face, remembering all her help and kindness on our first visit to this wonderful city, and how she had aided us with advice, and who will never be forgotten.

The reception was a brilliant affair, not so much in the way of dress as in the brilliant eyes and faces of the beautiful and celebrated women assembled to greet the hostess and her co-workers. There were, however, some very elegant costumes, some artistic and Parisian. Mrs. Rachel Foster-Avery, whom Miss Anthony declares to be the best cor. sec'y. in the world, wore a very heavy white brocaded silk with an immense train, and she looked charming. She has one of the sweetest faces and most fascinating manners. There are many we would like to mention by name, but cannot do the subject justice, and so will only say there were women lawyers, doctors, ministers, artists, editors, correspondents and reporters.

The ladies (for there were *very* few gentlemen) congregated in groups, chatting for a few minutes in a friendly way, and later on a part of the company (for many had already retired) went up to Mrs. Spofford's apartments, and were ushered into a room profusely decorated with flowers, where lunch was served in the most delightful way. Icecream, cakes, dainties and salads, and the most delicious coffee; but the greatest attraction there was the presence of such women as Susan B. Anthony, Isabella Beecher Hooker, Clara Barton and others known to fame, whose noble works are of themselves a living and lasting monument. But we must pass on, and only give them brief recognition now.

Sunday there were services in Albaugh's Opera House, as had been previously announced, and in the evening an entertainment was given to raise funds for a Mary Washington monument, although as Miss Anthony said throughout the whole affair, "they never even mentioned that Washington had a mother."

Monday morning the Woman's National Council was formally opened. Miss Willard in the chair, and by her side then and throughout the

entire Council, Miss Susan B. Anthony. Mrs. Sewall, the Cor. Sec'y., was the right hand director and manager. She seemed to be the chief person on the staff to assist the President. Rev. Anna Shaw was one of the most efficient helps, and is a most eloquent speaker, as well as being very executive in all her work. She had charge of the bell and was the time-keeper, so much time being allotted to each speaker, and it was her duty to give the signal, even if in the middle of a sentence.

Miss Anthony would almost invariably arise and say in her conciliatory manner, it will all be given in the official report of the Council.

The President's address to the Council was the leading feature of the opening and was immediately printed in pamphlet form and circulated free. It opened with these significant words of Elizabeth Cady Stanton's, "A difference of opinion on one question must not prevent us from working unitedly on those on which we can agree."

After Miss Willard's speech, which was a grand one in every sense of the word, came Anna Garlin Spencer, who spoke upon "State Control and Social Care of Dependent Classes;" then "The Care of Defective Children," Fanny B. Ames; "The Need of Women in Public Institutions," Dr. Rose Wright Bryan; "Our Duty to Dependent Races," Alice C. Fletcher; "Women as Police Matrons," Lillie Devereux Blake.

It is not the intention to go into details in this article, but give the opening of the great National Council of Women, to which several great organizations of women have been admitted. Perhaps it will convey but little of the true idea after all, but it shall be the pleasure of the writer to explain and make clear, to as many as possible, this federation of women's organizations after her return home.

In regard to the Delegates from the Relief Society and Y. L. M. I. A., in which the members of these organizations are more specially interested, it will perhaps do as well to give you the newspaper reports, until you get it officially from the regular report of the Woman's National Council which is to be published. Here is the statement of the *Washington Post*, the reporter of that paper sitting in the Council during the several sessions of that body:

"Miss Willard then introduced Mrs. Caroline St. Thomas, the delegate from the Young Ladies' National Improvement Association, who read an interesting paper descriptive of the work of the young ladies' organization, which had done a great deal for its members.

"Mrs. Jane S. Richards, delegate from the National Women's Relief Society, in a few words expressed the pleasure she had experienced on her attendance on the council. She gave way to Mrs. Emily Wells, of Utah, who told something of the Relief Society, which had its headquarters in New York, and had been in existence over half a century. There were branch societies all over the country and in some foreign lands. It had over 400 branches, 25,000 members, \$100,000 worth of real estate, a hospital managed solely by women, and published a paper, the WOMAN'S EXPONENT.

"It was an uncompromising enemy of the dram shop, and when women had the right of suffrage in Utah, the society furnished a rallying point for the women of the State. The society had done a world of good works of charity, and was one of the most benevolent organizations of women extant."

The Woman's Tribune of Feb. 28, gives, in the report of the Council, the following concerning our delegation:

"Next on the list, The National Improvement Society, was represented by Mrs. Thomas, who spoke briefly on and told in an interesting manner

of the benefit young ladies were deriving from it.

"The next speaker introduced to the audience was Mrs. Richards, of the National Woman's Relief Society, who began her brief address by saying: 'I have the honor to represent Utah. The 25,000 women whom I represent are seeking to have love and peace and goodwill extended to all. On account of the length of the programme I will not speak longer, except to say that I am stopping at the Riggs House, and will be pleased to answer questions there. I will now give way to Mrs. Emmeline B. Wells.'

"Mrs. Wells is editor of the WOMAN'S EXPONENT, of Salt Lake City, and [one of the most interesting women at the Council. She has been chastened and spiritualized by suffering into a sympathy with woman that truly represents the spirit of Him whom those of her faith call Master, as well as those of Christian denominations. Mrs. Wells gave a short account of the Relief Society. Its headquarters are in New York; but it has branch societies all over the country, a hospital managed entirely by women, and has its own organ—The WOMAN'S EXPONENT."

The three days' sessions of the Woman's National Council were of an exceedingly interesting character. In fact so much has been crowded into the minds and hearts of the people who have been listening through these three days that it will take weeks of thought to digest the whole matter, and sufficient material has been furnished to occupy the next four years in developing; the seed which has been planted, will surely bring in a rich, a golden and abundant harvest that will bless and comfort the world of humanity.

Grand, noble, yea queenly, are the women who are laboring to unite, in a great band of sisterhood, the several great organizations and bring them in loving unison and fellowship one with another and blessed mutual helpfulness. That the Lord is working through His Holy Spirit upon the women of this nation, and other nations, must be apparent to all who have eyes to see, and ears to hear. That this is woman's era who can longer doubt? Among the foremost of the women of the world, who are actively engaged in the great questions that are being agitated for the benefit of the women of our own and other lands (and what uplifts women, elevates the whole human family), are the very women who have planned and carried into effect this union of organizations, this great federation of associations. One very pleasing and promising feature of the Council is the great number of bright, intelligent, attractive young women that have come forward and taken an active part in the work. This is specially gratifying, for it is and must necessarily be the young women of the present century upon whom the great burden of responsibility will fall and who are to work out the lines of progression that will ensure the victory desired for those who have toiled, lo, these many years.

NOTICE!

The reports from the various branches of the Relief Society throughout the Territory and the region adjoining, should be forwarded to Dr. Romania B. Pratt, at the Deseret Hospital, Salt Lake City, so as to reach there no later than March 20th, 1891. If they are not received by April 1st, they will not be included in the compiled report.

SARAH M. KIMBALL, Sec.

LUCY DECKER YOUNG.

Sister Lucy Decker Young, wife of the late President Brigham Young, passed quietly away at 6 o'clock, Saturday morning, Jan. 24th, 1891.

She was born at Phelps, Ontario County, New York, May 17th, 1822. Her death occurred at the residence of her daughter, Mrs. Mira Y. Rossiter.

Her illness extended nearly three months, and during that time she suffered intensely, but uncomplainingly, enduring her sickness with the same patience and fortitude that ever characterized her every action in life. She embraced the Gospel at an early age, and came to Salt Lake City in the year 1848. She endured the privations and persecutions that the Saints had to undergo, bearing up bravely under all circumstances; cheering and comforting those around her, extending charity to the needy, and ever ready to lend a helping hand to those in distress. She bore poverty and trouble without a murmur, and in the home circle shone with undimmed lustre. Her counsel was ever instructive and beneficial. One of her greatest characteristics was her keen perception and prompt answers to questions of importance. She was the mother of ten children, seven of whom, with one sister and two brothers, remain to mourn her loss. She was singularly reticent and unobtrusive, scarcely leaving her own fireside, but withal never ceasing to do good whenever she had the opportunity. No call upon her was made in vain, and her sympathy was ever great to those in need. Her determination to do right was ever uppermost in all things. She was humble, and a devoted servant to her Master, and when He saw fit to call her home, she was ready to go. Her work was done. Throughout her whole life she was pure and unaffected, being solicitous for the comfort and happiness of those around her, she was a devoted mother, a loving wife, and won the friendship of all who knew her.

This was proven during her sickness by the many inquiries made by relatives and friends, proffering a helping hand to alleviate her sufferings. These attentions were gratefully appreciated by the members of her family, as was also the sympathy extended in her approaching death.

The services were conducted at the residence of her daughter and were both impressive and comforting. She was noble looking in life, and most beautiful in death. Her work was finished, her life ended. Her crown is priceless, her reward sure. May her children emulate her many virtues and live so as to meet her who has "gone before."

M. Y. R.

TO LUCY D. YOUNG.

Her life's work ended—rounded and complete,
All earthly problems given noblest test,
We know that death's low whisper sounded sweet,
Bidding her enter in to peace and rest.

Not with vain tears that good life's quiet close
Now shall be mourned—for o'er all earthly grief—
We know on high what songs of joy arose
From kindred spirits greeting her relief.

We know the sorrows that had bruised her heart
In long past years, turning to night its day,
Are healed with balm God's loving hands impart
To those who nobly tread earth's thorn-paved way.

No longer in that patient heart the sound
Of sad sea murmurs waken pain and dread;
In that far world is hope's fulfilment found—
Earth and the sea have yielded up their dead.

And filled with gladness, crowned with meed complete,
She lives and labors with her kindred dear,
Filling in joy, with humble heart and sweet,
The glorious mission of that higher sphere.

JOSEPHINE SPENCER.

The Sabbath is the link between the Paradise which has passed away and the Paradise which is yet to come.—*Doctor Wylie.*

WOMEN OF THE NATION.

A REPRESENTATIVE GATHERING.

At the Riggs House February 21st, were gathered together, in a social way, more representative and progressive women than were probably ever seen at one time in this country. The event was a reception tendered by Mrs. Jane H. Spofford to the officers of the Woman's National Council, which begins its first triennial session this afternoon.

The reception was held in the large dining room of the Riggs House, which had been cleaned and decorated for the occasion. Around the walls of this spacious room were hung the national colors and evergreens, while in the windows and ranged about the orchestra were palms, flowers, and tropical plants in profusion. On entering the room the first thing to attract the eye was a large American flag which, instead of the forty-four stars in the Union Jack, had one large lone star with the word "Wyoming" inscribed under it. It is safe to say that not a single one of the hundreds of earnest women there but turned more than once to this symbol of woman's emancipation. Here was the first break in the chain of forty-four States that had denied the right of suffrage to women. The star of progress, according to the advanced ideas of women suffragists, has risen in the West, and Wyoming is honored by the enthusiasts as the first State to accede to women citizens equal rights with the men. The Wyoming star was the centre of attraction last evening. At the southern end of the dining-hall an orchestra of string instruments discoursed sweet music and kept up a pleasant accompaniment to the hum of conversation and gentle laughter that filled the room.

Nearly everybody, that is nearly every lady, was there. At least 500 people greeted the receiving party during the two hours of the reception which lasted from 9 to 11. The reception was informal and a lady in a street dress, or a gentleman in a morning coat did not feel out of place, as there was plenty of company. The sterner sex was woefully in the minority, although a score or more of gentlemen had the courage to breathe the same atmosphere with this crowd of brainy, witty, and pretty young, old, and middle-aged ladies. Everybody was there, and everybody was made welcome. A more amiable and gentle assemblage could not be imagined. The proverbial sewing-circle gossips and short haired women's rights cranks, that have unfortunately become associated in the public mind with every woman's movement, were conspicuous for their absence, and in their stead was a company of stately, amiable ladies, whose quiet earnestness and subdued enthusiasm testified that refinement and public spirit are not incompatible.

At the left of the entrance, and stretching almost across the wide hall, were the receiving ladies, separated from the immense throng by a canvas covered rope. On the extreme right, heading the receiving line, was Mrs. Jane H. Spofford, the hostess of the evening. Mrs. Spofford carried the honors of her position extremely well, as she always does. Next to her was that quiet-looking little woman who has stirred up the temperance element of Washington during the last week—Miss Frances E. Willard, president of the Woman's Council. Next came the veteran in the cause of woman suffrage—Miss Susan B. Anthony, a grasp of whose hand was most eagerly sought for by the guests. Next to her was Mrs. M. Louise Thomas, the treasurer of the council, and a lady known from one end of the country to the other for her grand work in the elevation of women. Miss Clara Barton came next, the president of the Red Cross Society, a lady

whose work of humanity has enshrined her in the hearts of thousands of sufferers in this country. Alongside of Miss Barton was the bright corresponding secretary of the council, Mrs. May Wright Sewall, of Indianapolis. Next came Jennie C. Croly, whose writings under the nom de plume of Jennie June are known and loved from one end of the country to the other. By her side was Mrs. Rachel Foster-Avery, corresponding secretary of the International Council of Women. Then came a lady so well-known in this city, Rev. Anna H. Shaw, president of the Wimodaughsis. By her side was Mrs. Mary T. Lathrap, of Michigan, who has been heard during the past week on the platform of the White Ribboners. Next to her stood one of New York's brightest ladies—Ella Dietz Clymer, president of the Sorosis Club. Then came Miss Mary S. Lockwood and Mrs. M. D. Lincoln, representatives of the Woman's National Press Association; Mrs. Estelle M. H. Merrill, of the New England Women's Press Association. The last lady in the line was Mrs. Florence Balgarnie, a distinguished representative of woman's work in London, where, in addition to many other offices, she is president of the British Woman's Temperance Association.

These were women, nearly all of whom have achieved a world-wide reputation in the various lines of women's work and endeavor. Before this distinguished party the common, everyday individual felt disposed to stand in awe, and still there was nothing awe-inspiring in their appearance as they stood and chatted with the guests as they were presented one after another. They were clothed like other women, except, perhaps, in better taste than one-half the would-be society leaders; they wore their hair, much of which showed the whitening frost of public service, like other women; they talked like other women, and laughed like other women—in fact the only thing that made them differ from the hundreds of gaily-dressed sisters who came to meet and gaze upon them, was a sort of halo that surrounds those eminent in devotion to grand objects distinguished in literature and other paths that lead to fame.

The following are a few of the many distinguished people noticed at the reception:

Mrs. William Todd Helmuth, of New York, wife of the world-renowned surgeon, Dr. Helmuth; Dr. Rachel Gleason, of Elmira, N. Y.; Judge and Mrs. William Lawson, Mrs. Isabella Beecher Hooker, of Brooklyn, sister of the late Henry Ward Beecher; Dr. Caroline B. Winslow, Dr. and Mrs. La Fetra, Mrs. J. C. Wenham, of Grand Rapids, Mich.; Miss Emily B. Ketcham, of Grand Rapids; Mrs. P. Clarence Tabor, of Grand Rapids; Mr. and Mrs. Scales, Miss Howe and Miss McDonald, of Toronto, Canada; Mrs. Helen B. Jenkins, of Detroit; Hon. Jerry Simpson, of Kansas; Representative McComas, ex-Gov. Price, of New Jersey, and many others, including prominent ladies and gentlemen of Washington.

The reception began promptly at 9 o'clock, and for two hours a constant stream of people crowded past the receiving line until the ladies were grateful for a rest. The unusual character of the gathering made it one of the most interesting events that has ever taken place in the city.

Genial-faced dominies, in black cashmere and silk, will show the audience, at the first public meeting of the triennial session of the Woman's National Council, in Albaugh's Opera House, Feb. 22nd, what eloquence in female pulpit orators amounts to.

Mrs. E. B. Wilworth, the former editor of the *Pythian*, (Saginaw, Mich.) accepts a \$1,000 clerkship in the office of the Secretary of the State of Michigan.

POLI TICS.

THE MEETING, WHY I WENT, AND WHO I SAW AND HEARD.

I had heard of Poli Tics, but had never seen her. I believed her to be a wonderful woman, but had little idea what she was really like.

When the information was given me (very privately) that she would be at the meeting, I determined, though it was at the last moment, that I would go. It did not take me long to get ready, and I rushed hurriedly along until I reached the door—there I paused! The thought that women only would compose the meeting had made me feel quite fearless. Now what was my astonishment to hear the strong, masculine voice of Jo Cose laughing heartily at an expression made by his little sweetheart, Merri Ment. I was, however, too much in earnest to be frightened away at the sound of a man's voice; especially as I knew now that meeting was not yet commenced, and I had the advantage of being early; so after a moment's hesitation, I walked in. Of course my eyes *would turn* towards that portion of the congregation from whence had proceeded the pleasant sound of Jo's voice. There he sat, surrounded by ever so many of his classmates, among whom I recognized Ed Ucation, Dic Tator, Nat Ural, Hu Mility and Gym Nastics.

Dear old Ante Diluvian sat in the big chair, and with her neat old fashioned cap, her plain, comfortable dress and easy graceful manners, she seemed to be the moving and ruling spirit in the meeting. With that deference which we usually show to those who *consider themselves* our superiors, Ante asked Dic Tator to call the meeting to order, and "preside." Dic took the chair with his characteristic unconcern and self-reliance. And after the opening exercises, he showed himself the real gentleman by asking Ante to make the first speech. She arose in her quiet, dignified way, and said the object of the meeting was to bring together a great many influences that were operating, in these days, in rather a desultory manner, and by seeking to unite them, it was hoped that they might be utilized to far greater advantage than they could be in their disconnected state. She alluded to the vast difference between the ways of living in these times and in her early days. But in regard to religion, she thought the world was in much the same condition now as when she was young. Then Noah preached to the people and endeavored to arouse them to a sense of their wickedness and the dangers awaiting them if they would not repent. But they refused to listen to him, and the consequence was their great destruction by the flood. In these days the world refuses to accept the light of truth which has come into it, and will not heed the warning sent; therefore the destruction of the wicked, the end of the world is fast approaching.

While Ante was talking, I was thinking, what a good meeting we were having and how all present were enjoying it, when I happened to see Miss Chief at one end of the room, blinking her eyes viciously, and poking up her nose in a sneering manner, to attract the attention of Bell Igerent and Ani Mosity who sat quite a distance from her. When the speech was ended she beckoned them to go and sit by her, and they went. Alas! I thought, Eden was not without an evil serpent, nor are we free from the effects of its operations to-day.

I was glad that neither of the three last named persons found an opportunity of addressing the meeting; though they whispered almost incessantly, and at the close of the meeting elbowed through the crowd in a most disgusting manner, and talked loudly of the inconsistency of "Poli Tics and Poly Gamy

pretending to be such great freinds, when everybody knew that their pursuits were as unalike as were those of the Duke of Wellington and Mr. Bob Ingersol, or Susan B. Anthony and Kate Field."

The next speaker was Ele Gance. She was attired with the most exquisite taste, and looked charming indeed. She believed the cause for which the meeting was called to be a good one, and was willing to work for it. The refinement and elevation of taste, manners and sentiments, especially among the young, was a very desirable object, and one in which she felt deep interest. True refinement belonged to every truly noble character, and should be carefully cultivated by all.

Ed Ucation was next called to the stand. He said the real intent of this meeting was scarcely yet made clear to his mind. He was not so quick of comprehension as were some, but felt that he would be the better for attending the meeting, as he believed, as far as he understood it, it was for mutual benefit. To gain intelligence, and to use that intelligence in doing good should be the leading pursuit of every man and every woman. If an organization for such purposes was in contemplation by those who had called the meeting, the movement would have his hearty support. He believed that organizations for the bringing together of different minds, different grades of intellect, different degrees of intelligence, were a grand source of development to all interested.

Nat Ural being asked to address the meeting, said he was an advocate for all sensible reforms. He believed in everything that tended to enlighten the understanding and enlarge the capacities of men and women and boys and girls. But he liked short exercises of some kind, in which all should take some part, rather than to have all the time occupied by a few. We all have brains, we all have tongues, and we should learn to use them, that we may preserve our identity; be "*ourselves*" instead of trying to imitate others whom we admire. He liked originality.

Gene Rosity was called upon for a speech, and cheerfully responded. To follow the suggestion of the last speaker, she should have to say something more than to endorse what had already been said. She did not propose to criticize Nat's speech, but would add a little to it. In her opinion, it was better for young people to copy the good in others than to think so much of originality as to carry out less worthy designs and ideas of their own. "There is nothing new under the sun" anyhow, and whether our talents are great or small, the best and wisest course for us all to pursue is to cultivate a disposition to do *good* wherever and in whatever way we can. It is by no means the ones who possess the brightest intellects or the finest accomplishments, who always manifest the kindest spirit, the most goodness of heart, and the least selfishness. Yet these fundamental principles are the most productive of happiness, both to ourselves and others. Gene then begged leave to introduce to the audience her brave and much abused sister, Poly Gamy, whom, she was sure, they would all like to hear.

Dic said "yes," with all his heart; and Poly received the cheers of the audience with a bow and a smile, and followed with her address.

"My sister speaks truly," she said, "I *have been abused!* I have been slandered, misjudged and misused generally, ever since my earliest recollections. I have sometimes felt almost friendless and alone; and but for the gentle fidelity, the comfort and consolation I have always found in Gene, I must have died years and years ago. When I have been imprisoned, or compelled to leave my home and seek refuge from my enemies wherever I could, she has borne her part of the burden with the meek-

ness of a lamb, and with the fortitude and resolution of an ancient Greek. When I have seemed to be deserted by all others, Gene has still stood by me like a—*I was going to say like a "brick,"* but as that might be considered slang, I will say like the true heroine she is. But you all know Gene, and I have no need to expatiate farther upon her estimable qualities. I would here make honorable mention of my faithful and valued relative, Hu Mility. He has, indeed, been a true friend and wise counselor in all my wanderings, my sorrows and distress. But for the peace of mind which always comes to me under the influence of his benign presence, the encouragement and support which he has given, I think I must have gone mad many a time. And now I wish to thank you all, at least each one of you who has ever spoken a word in my favor, or assisted in any way to shield me from the violence of my persecutors. I will also make a request, that none of you will ever think of inviting me to partake of your hospitality unaccompanied by my sister Gene and our friend Hu. For without them I am the worst creature alive; it is really quite impossible for me to make myself the least agreeable unassisted by the sunshine of their smiles, their tender thoughtfulness and love."

Hu Mility was called for, but declined the honor of making an address. Dic insisted, however, and Hu arose, blushing like a school girl in her first attempt to sing in company. He said he was not aware of having done so much good as his friend Poly gave him credit for. In matters of moment he always sided with those whom he thought to be in the right, regardless of the opinion of the world or the operations of evil doers. He had always befriended Poly because she had been unrighteously aggrieved and condemned without fault. He could sympathize with her, for he was often slighted and treated with injustice himself; and somehow, she had always clung to him as though he were one of her main stays.

A speech from Gym Nastics was called for, and that gentleman dilated somewhat upon the benefits of physical cultivation and development. He said if ladies knew how much their health and strength, and consequent enjoyment of life would be improved by regular physical exercises, performed in a systematic way, they would give more attention to such matters than they now do.

After Gym sat down, there was a little rustling and whispering about the stand, and I began to think that, after all, meeting would close without my seeing or hearing anything of the one I came on purpose to see and hear.

Then Dic arose and begged the indulgence and attention of the audience for a very few moments longer, while we should listen to the able, learned and eminently gifted *Poli Tics*.

She stood up, apparently unmoved, amid a storm of applause, and holding up one hand to silence the clapping and cheers, began to speak.

"I am no longer young," she remarked, "and my voice is not as firm and steady as it has been at other times, in the halcyon days of my youth and beauty, or in the strength and glory of middle age. And if you would hear me speak, you must be quiet and attentive. (Dead silence). I presume you have all heard of me, and have learned some little concerning my character and my views. But I am so little understood, even by those who claim great familiarity with me, that I am quite sure none of you (who make no such pretensions) have ever heard much truth about me. Like my young friend, associate and namesake, Poly Gamy, I am regarded by many in a false light; I am evil spoken of because of the misdeeds of those who profess to be my best friends and ablest advocates, who

all the while ignore the true principles which I would have considered and respected. I am, probably, the oldest one in this room. At all events, I have lived long and learned much. It pleases me to be introduced to such an audience as the one before me. It is my delight to associate with those who seek to advance in the scale of real greatness. The sole aim and object of all my efforts is to promote the public welfare, to maintain the public peace. Those who would work with me and for me should learn who I am and of what my principles consist. But I am grieved to have to say that many who profess to be my faithful adherents know little and care less about me. By such, my name is continuously made use of in a fraudulent manner, to serve their own selfish purposes. I can tell you that the Decalogue of olden times, contains the fundamental principles of the system by which I would have people governed. How many of the would-be lawmakers and lawmaintainers of these days know anything of this? The grand and superb structures of different classes, which exist and have existed in different nations, since the foundation of the earth was laid, are all the results of strict obedience to the system by which I would have men and women work. Because of the wealth and popularity which have been bestowed upon me, through wise and economical management of our energetic and unselfish workers, because of my own intrinsic value—I say it with feelings of reverence for the cause I represent, and without thought of boasting—the ignoble and dishonest hang on to my skirts and clutch at my apron strings to make it appear that they are lawful attendants upon me. They care nothing for me or my true and loyal followers. It is our wealth they are after. But once in a while I shake myself, and away they go, sprawling about under my feet, where, only for mercy's sake, they would all be soon trampled to death or tossed into the pen. Mercy will, by-and-bye make room for justice, however, and then will occur worse shakings than we have yet known. But I have trespassed upon your time too long already, and must leave future developments for future times."

Thus ended the speech of the venerable and dignified *Poli Tics*, and the meeting adjourned sine die.

Yours sincerely,

MYS TERIOUS.

S. L. City, Dec. 1887.

R. S. ORGANIZATION.

EDITOR WOMAN'S EXPONENT:

It is with pleasure we inform you of the organization of the Relief Society of the South Plymouth Branch of the Malad Stake of Zion, with Fannie W. Garnes, Pres., Alice Ann Smith, First Coun. and Julia A. Richards, Second Coun.; Louisa M. Stevenson, Sec., and Caroline W. Hess, Treasurer. There was a general meeting held Nov. 30th, 1890, when the Pres and Sec. were chosen, but on account of the Pres. being absent from home the organization could not be completed. There were present the Presidency of the Relief Society of Malad also the Stake Presidency and others. We had a real enjoyable time.

On Jan. 18th, 1891, there was a meeting held when the counselors were selected. There has been one Relief Society held since the organization, when the Treasurer was chosen and prospects are we shall have good meetings.

FANNIE W. GARNES, Pres.
LOUISA M. STEVENSON, Sec.

A pleasant manner attracts a man; brightness of brain holds him.

WOMAN'S WORK IN ARCHÆOLOGY.

BY FRANZ XAVER KRAUS.

Miss Margaret Stokes, the daughter of a Dublin professor, who has given herself up to the study of Irish antiquities. Her share in the publication of Lord Dunraven's great work on Irish architecture established her reputation. She then enriched Celtic learning by an original work of the first order, in which she published the early Christian inscriptions collected by George Petrie, a work which has come to be regarded as the first sure ground won from the Christian epigraph for the science of the Celtic language and for its literary history. Her latest task is a little book, which I am glad to recommend to all visitors to London and Great Britain as a guide to the early Christian art relics of the island. It belongs in the series of art handbooks gotten out by the South Kensington Museum. Following the casts and exhibits of the museum it gives briefly a learned and complete survey of the early Christian monuments of Ireland and England. We have nothing like it in Germany. It is a remarkable witness to the thorough scholarship and the sound critical judgment of the author. No man could have done better than this brave college girl.

Two women must be named who have been great treasures to their husbands, whose magnificent investigations and excavations have filled the world with their fame: Mrs. Dr. Schlicmann, of Athens, and Madame Dieulafoy, of Paris. I cannot give my judgment as to the really masculine culture of the two ladies, but they both deserve high esteem for their courage, self-denial, and sympathy with high scientific ends, for their perseverance and energy. These names always will be a proof that tasks which require physical endurance, courage, and risk can be opened successfully to and supported by women.

NOTES AND NEWS.

The school children of California are to make a collection of wild flowers of the State, which will be exhibited at the World's Fair.

Mrs. Elizabeth Miller was recently elected a member of the Board of Health, of Muncie, Indiana.

Mrs. Hodgson Burnett is said to be the most popular woman writer in Paris, and many of her books have been translated into French.

There are about 2,500 women in the United States who hold diplomas from medical colleges. The first woman physician was Elizabeth Blackwell, who graduated in 1848.

Prof. Harriet Cooke, professor of history in Cornell, is the first woman ever honored with the chair and equal pay with the men professors. She has taught in Cornell twenty-three years.

Mrs. Alice W. Brotherton and Mrs. Mary Patton represented the Woman's Press Club of Cincinnati, at the late International Convention of the Press Clubs of the United States, held at Pittsburg, Pennsylvania.

A nurse of the war of 1812, Mrs. Elizabeth Sands, died at Baltimore lately, aged 101 years. She was a person of great activity, and it is said that after having passed her one-hundredth birthday she would go up and down stairs thirty times a day.

A few days since a lad desired a copy of the Constitution of the United States, and wrote to a Congressman for it. But to the surprise of Congressman and officials it is not found among the publications of the Government. It would be well to have women at the head of National affairs for a time, because such an oversight as this would then no more occur, than a woman would keep house without a cook book.

TESTIMONY OF MOTHER WALKER.

[Testimony and farewell of Mother Walker, composed by her in her eighty fifth year. Written by her grandson, John Coombs.]

Thirty-seven years ago I obeyed the Gospel. The Spirit told me it was solemn truth. When I heard I obeyed it instantly and without delay. I went down into the water that I might have my sins washed away.

I have never yet doubted, and I feel to praise the Lord every day for his goodness unto me, I love and fear my Heavenly Father, and while I remain on the earth's sphere I pray that I might remain calm and peaceful until the time of departure comes. When my spirit has left this mortal clay, lay my body quietly down in mother earth, that it may remain in peace until the resurrection morning.

Then when the trumpet sounds, for it will sound both loud and long, the righteous will come forth from the grave to meet in air, the Heavenly throng. Angels will guide them to meet Christ and God on high.

The scripture tells us that we will be changed in the twinkling of an eye.

And when the blessed resurrection day is past, the righteous in their celestial bodies will praise the King of Glory through that long eternity.

The Lord will have His saints before Him on that Heavenly Sabbath day, and they will sing songs of heavenly glory, and when ten thousand years are gone and ten thousand more are passed, then eternity is but begun, for it will forever and forever last.

If mortals would live uprightly through this life which God has given them here, they would have no need to fear, for they would find "Sweet rest in Heaven, sweet rest in Heaven." Amen.

OBITUARY.

Death of Elizabeth Walker, born at Bains Bridge, York-shire, England, Aug. 15th, 1802. Emigrated from Bradford to Utah, 1861. Died Feb. 2nd, 1891, aged 88 years 5 months and 17 days. She kept the conference house in Bradford, England, for several years.

IN MEMORIAM.

With much sadness we announce the death of our dear sister, Lucy Lodia, beloved wife of John Spencer, daughter of Hyrum and Lucina Elmer, who died of dropsy, after a long and painful illness, at Lake Shore, Utah Co., Dec. 14th, 1890. She was born in Lee Co., Iowa July 3rd, 1843. Came with her parents to Utah, Salt Lake Co., in the year 1852, moved to Payson, 1857. She was married at the early age of fifteen to Richard Spencer, who died within four weeks after their wedding day. Two years after her young husband's death, she was married to John Spencer, Oct. 7th, 1860, by Pres. Brigham Young.

In 1877 her husband was called on a mission to preside over the Thistle Valley Indians; although it was a great trial to leave her home, friends and relatives, she went with him, and there performed a great and noble work.

The life of Sister Spencer in connection with her husband has been closely connected with the Indians since her marriage. She has been mother, sister, friend and teacher to them. Teaching them household duties and all kinds of industries, giving them food, clothing and shelter, many

times depriving herself of necessaries to promote their welfare.

In 1882 she was appointed President of the Relief Society of the Lamanites, by Sister Eliza R. Snow, and ordained by Pres. Peterson, of San Pete Co., Sister Spencer being the first president placed over the Lamanite Society, did more for their promotion and advancement, than any other sister in the Church. She was a much beloved and exemplary wife, a kind and affectionate mother, dearly loved by parents, brothers, and sisters, and all who knew her. Through the Edmunds law she is one of our sister martyrs. At the age of 45 her youngest child was born and her husband sent to prison. After having lived with him 28 years, she was compelled to leave her family and home to go into exile among strangers, suffering much and passing through many severe trials. During the past six years she has suffered terribly with two cancers, * * * which were taken away by Dr Riggs, of Provo. The last one was treated a little more than a year before her death.

Sister Spencer and family removed to Lake Shore in Aug. 1890, where she died, as she had lived, a true and faithful Latter-day Saint. Leaving a husband, eight children, seven grand children, and a host of friends and relatives who deeply mourn their loss.

ANNIE B. ELMER.

ANNIE ASHBROOK BECKER.

DEAR [EDITOR:

It has been a long time since I promised you I would write the obituary of my dear friend, Sister Annie Becker, who departed this life Oct. 14th, 1890, aged 60 years, 4 months and 23 days. Sister Becker's maiden name was Annie Ashbrook, she was born, May 1830, in Manchester, England. Her parents were George and Kate Ashbrook.

Her health had been failing for some time and when she was called hence, to meet her Father in heaven, she was satisfied to go, for she had verily come home to live and die with the Saints of God in the valleys of the mountains—the Zion of our God. When she knew she was going, as we stood by her bedside she said these words, "I shall soon pass through the valley of the shadow of death, but I am not afraid." May we all have the same assurance when we lay on our death bed: and after that she lay peacefully waiting for the message of death, that comes to all in time.

I first became acquainted with her in Liverpool in 1852 or 1853, I had the pleasure of telling her first of the Gospel and introduced her to the brethren in the office there. I could stay but a days as I had to return home to Birmingham, but in a few weeks afterwards I had the news of her conversion to the truth; she came to Utah with one of the hand-cart companies in 1856. Brother F. D. Richard's wagon came along in which she rode, she married a few months afterwards Brother E. Cast, cabinet maker of the 13th Ward, where I believe you became acquainted with her; she left him through force of circumstances and lived for some time in the 8th Ward; and was there married to her lately bereaved husband, by whom she had two children, a boy and a girl; the boy died when a few days old; the girl still lives to mourn the death of a fond, affectionate mother: and may she emulate her virtues, and be determined as she was to uphold the principles of truth.

In 1863, like many others, Mr. and Mrs. Becker went to Virginia, Montana, thinking to stay a few months and then return home. Times were hard and they took a trip to England instead of returning here, but not being satisfied, she (Mrs. Becker) soon sought the Latter-day Saints and identified herself with them again; they were living then in Brighton; our faithful Elders who were traveling without purse or scrip were ever welcome guests at her home, I have no doubt many remember her hospitalities with pleasure.

Again she left her home in England for her home in "the mountains of Ephraim," and arrived here, thankful to God that He had permitted her to return safely.

She was a faithful, kind friend, a warm defender of the principles of life and salvation, and though through her failing health she seldom could attend meetings she was ever ready to do what was required of her through the Relief Society in helping the poor and needy, and often called around her as best she could, her faithful sisters, that she could bless them and be blessed thereby.

Peace to her ashes, may we be permitted to meet in the morning of the first resurrection to rejoice together, in my prayer, trusting all is well. Accept my kind regards.

Your Sister in the Gospel,

BETSY M. BROWER.

Richmond, 1891.

Mrs. M. Isabella Horne, Prest. Mrs. Mattie Nalsbitt-Thomas, Sup

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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 19.

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A CALL.

BY RUBY LAMONT.

There's a flash of light in the midnight sky,
There's a voice of strength as the flash sweeps by,
For Oppression's doom has been sounded far,
Lovely Freedom wakes with the day-beam's star!

Shall we close our eyes to our neighbor's need?
And though we be blest shall we cease to plead
For the cause of Right, for our sister's woes,
While fair Justice droops 'neath her cruel foes?

How long, how long shall we bend and weep,
How long shall the waves of injustice sweep
Over human life, with its woe and care,
To darken a world that were else so fair?

Awaken! Arise! Let thy slumbering heart
In the march of Right take a noble part!
Thou shalt share the palm by the victor's side,
And rejoice with them who for Truth have died.
Circleville, Utah, Feb. 13, 1891.

"TEARS, IDLE TEARS."

MAGGIE WINESBURG.

There's a world of meaning in the crystal drops
That flow from the human eye,
Sometimes it's woe too deep for words
But a heartbreak's bitter cry.

Or they may be caused by a cruel slight
From friends we hold most dear,
As in the crowd they pass us by
With a slighting word or sneer.

Sometimes hot words from anger flow,
And cruel words fall fast,
And our dearest friend is our bitterest foe
While the angry passions last.

Then again the pearly drops flow fast,
Like a gentle summer shower,
As in every pulse of our throbbing hearts
We feel joy's sweetest power.

It is passing strange that those crystal drops
Each human emotion show;
In joy or grief we find relief
As the bright drops freely flow.

TO MY MOTHER'S SISTER.

In a quiet and peaceful home was seen
A band of sisters, whose youth serene
Was passing so calmly, tho' swiftly by,
It was scarcely seen by the watchful eye
Of a tender father, who waited there,
Or marked by a mother's gentle care.

And the sisters thought not, as one by one,
From the happy hearth they were passing on,
How soon the latest would yield to "fate,"
And the quiet home be desolate.

You stood together—my mother and you,
Dreaming of life's narrow pathway in view;
And for each bright fancy her visions wove,
Yet ye dreamed not afar from each other to rove.

But ye parted! ye parted! your playtime o'er,
And together ye weave bright visions no more;
For other homes ye have sought and found,
And other fair circles now gather round.

Life's future pathway may still be the theme,
While other sisters all hopefully dream,
But ye, your childhood and youth are pass'd,
And a shade on your last fond meeting cast;
The shade of a long and sad farewell,
Of which the wild winds still wailing tell.

The winds that over the desert come,
Tell of a mother who left her home,
And friends and children still true and kind,
With smiles and tears, she left behind,
To journey o'er plains and mountains wild,
And search out the home of her wand'ring child.
And the low winds whisper softly now,
How she calmly sleeps 'neath the mountain's brow

Rest gently, mother, sleep sweetly on,
Thine earthly sorrows and cares are gone:
And content ye, sisters, if needs must be,
That each other's faces no more ye see,
Content ye, afar from each other to roam,
'Till mother, in Heaven shall call ye home.

LULA.

1866

A SKETCH.

Far away in western climes there lies a most beautiful garden. Remote from the constant whirl and commotion of the metropolis, one imagines himself exalted, as it were, to a sphere beyond, when he feels the soft sea breeze upon his cheek and notes the beauties of nature which surround him. Here all is quiet, peaceful, and the soul, in harmony with the delightful associations, stands in contrast with the surging waves of the ocean as they break in sublime grandeur upon the shore. One cannot imagine anything more lovely than the sunshine, the flowers, the grand old oaks and the stately pines which are to be found in this paradise of beauty.

Many years ago there dwelt in this sequestered spot a woman of fine intellect and much beauty. Sorrow and trouble had driven her aimlessly from one place to another, until careworn and in solitude she had at last found a place where the weary heart might rest in quietude. Day after day she spent wandering over the acres of land filled with delightful pleasures, always finding something new in nature to interest her susceptible mind. It seemed to her that the woods and everything that lived must entertain solemn and reverential thoughts, so powerful and holy were the melodies which came forth from the branches of the trees and the flowing brooklet. Beside the same brooklet she often sat listening to the sounds which dropped from the branches like dew, sometimes forming in her mind beautiful muses, and often humming in unison with the trees and brooklet. She had grown to love these melodies, and in her mind she would associate the different tones and

thus make a harmonious whole. She would imagine the brooklet telling the flowers of the wonderful tree at its side, and then it seemed as if the tree itself sang, so well and truly had the pure spring related. The angels above must have heard these delightful sounds, and said to one another "we must have the lovely songsters here in our heavenly garden," for one day a scorching beam had dried up the wonderful brooklet, and the beauty, strength and life had left the proud tree at its side—they had departed with the soul of a noble woman and sainted sister.

E.

THE MOTHER OF OUR SAVIOR.

To contemplate the life and mission of this most noble woman, creates within the mind the deepest, purest reverence and admiration that mortal is capable of feeling for mortal. What an incentive the contemplation of this beautiful character and divine mission should be to every young woman, to guard her purity and virtue with the strictest tenacity, to "magnify the Lord and rejoice in God."

Not that she was born of wealthy parentage, for she says herself, in speaking of the Lord's great goodness, "He hath regarded the low estate of His handmaiden; for behold from henceforth all generations shall call me blessed. * * He hath put down the mighty from their seats, and exalted them of low degree."

Evidently she did not belong to any one of the higher circles, wherein existed and operated those of large means, or great wealth. She was of very lowly birth, and her education, her thoughts and imaginations must have corresponded with her humble station in life. Yet how pure and refined must have been every thing in any way associated with her whole life and being.

The Scriptures say little or nothing concerning her personal appearance. Yet it is natural and consistent to believe she was a most lovely maiden. The mind, indeed, cannot conceive of one so blest and highly favored of the Lord, being anything but beautiful. As the presence of the Spirit of God refines and exalts the inner nature, so does it beautify and glorify the outward appearance. It gives the only true beauty, the only beauty which will endure forever, and is therefore the one precious charm above all others which should be sought for and cultivated by the young ladies in Zion, since the religion they hold to promises blessings only which are to be everlasting in their nature. The mother of Jesus being so richly endowed with the Holy Spirit, as is expressed in the sacred records, must then have been most beautiful. Agreeing with this natural supposition, the Latter-day Saints have also a concise, and to them a most reliable declaration given by the Prophet Nephi, who in vision beheld this Lamb of God, and His mother, according to the flesh. He pronounces her "a virgin most beautiful and fair above all other virgins."

Very little is told concerning the character of this illustrious woman. But enough is written to give an idea of what she must have been.

The indignities heaped upon the humble servants of Christ in these days, are continual reminders of Himself and His own sufferings.

during His short career on earth. So also, do the persecutions brought to bear upon many of the mothers in Israel today, cause the mind to revert to the trials, inconveniences and sorrows to which the mother of Jesus was subjected. Joseph, the husband of Mary, was warned to take the young child, Jesus, and His mother into Egypt. The servants and handmaidens of the Lord are also warned in these days, to flee from place to place, to escape the cruelties of the enemies of righteousness.

Another similarity is, that instead of talking to her friends and neighbors about her affairs, Mary "kept all these things, and pondered them in her heart." The same things are adhered to by many mothers among our people today. How they should rejoice in the midst of all the trials they are passing through. Noble and choice spirits have been reserved to come forth in these latter days; how every mother should sanctify herself before the Lord and patiently await His mandates, as did Mary, the mother of Jesus.

L. L. G. RICHARDS.

Salt Lake City, Jan. 1888.

SHOULD ALL WOMEN MARRY?

A few months ago a young woman became engaged to be married to a gentleman in whose family were two brothers, both eligible young men, but no sisters. Her own immediate family consisted of her mother and one sister; her father was dead, and she had no brothers. Naturally, during the weeks of visiting and gayety that preceded the wedding, the sister of the engaged young lady and the brothers of the engaged young man were thrown much together. Theatre parties and dinner parties, receptions, and afternoon teas were of constant occurrence, and one or other of the brothers offered his services as escort. This was more than sufficient to set the tongues of gossips going. Smiles, winks, and nods were exchanged whenever and wherever the young people who were *not* engaged appeared, the young lady was congratulated in advance, and the "luck" of the girls in finding ready-made husbands in a daughterless family freely and audibly commented upon. All this time the facts were the farthest possible from justifying the inferences drawn by the vulgar and mischievous busybodies. The young lady, whom they took it for granted was ready to pounce upon the first man who presented himself, was a serious-minded girl with a distinct purpose in her life, and with her plans laid for steadfast effort towards its fulfilment. The young man, on the contrary, to whom she was so summarily assigned, was somewhat cynical, indisposed to marry, and only waiting his brother's wedding to make a long-contemplated trip abroad and possible stay of years.

It is not my purpose now to dwell on the heart-burnings and unpleasant aspects of this case, the inexpressible vulgarity of this personal chatter and assumption of knowledge of other people's affairs, or of the wicked invention of facts to sustain theories when subsequent events do not carry out previous assertions. All these things are within the personal knowledge of every one of us, and are, indeed, matters of daily occurrence. Each one will be able to figure to him or herself the ominous looks, the shakes of the head, the fears, and the additional inventions which followed the subsidence of social relations into their accustomed grooves, the retirement of the young lady and her mother into their quiet life, her assiduous application, and the departure of her supposed *fiance* for foreign lands.

What I specially desire to ask is this: Why should all women be expected to marry? As

a matter of fact the majority do marry, and in this world probably always will; for its primary conditions render marriage more or less of a necessity. But it is less so to the educated woman than to her more dependent sister, and it is less so for companionship and social needs than formerly. The strong remaining inducement is the building up of family interests and associations, that provision for the hunger of the heart in old age, which only children and their growing life and love can supply.

Apart from this there is now every inducement for young women as well as young men, who are sufficient unto themselves, to remain single. The world has become their oyster as well as that of man. It is as secure under ordinary circumstances for them as for men. It holds for them its rewards of toil, its wealth of knowledge, its high honors as the result of patient research and endeavor. It is no longer obligatory upon a woman to give herself to one man to save herself from being torn to pieces by the rest. The world has its marauders, but they work more by tongue than by hand, and they retire behind closed doors at the first sniff of danger. Doubtless women are still subjected, very largely, to the will-compelling power of men; but the wills of men are bent less in the direction of marriage than formerly, and the will of the woman is bent more frequently against it. The woman is growing into a dual personage. To her all-womanliness she is adding some manly attributes: strength of purpose, self-reliance, and that persistent energy which is the result of the exercise and useful employment of faculty. If such women marry, they must share life on equal terms with their husbands, and there are men who are good enough and great enough to be thankful for such equal companionship. But it is not necessary to say that the majority have not reached that point, and it is better for the woman who is able to order her own life and live it in accordance with the dictates of her own conscience, to do it alone, than to subject herself to a lower will, and be its struggling or quiescent victim through all the years of her existence.

There are women as well as men, to whom marriage is not only not a necessity, it is not congenial. They have gifts and capacities which they desire to cultivate and exercise. The serious pursuit of any art or industry is incompatible with the faithful performance of the usual duties of wife and mother. This is the serious utterance and conviction of one who has tried conscientiously to unite the two.

Of course there are circumstances—absence of children, leisure, a favoring atmosphere—which may promote latent tendencies, or discover them, and aid in their active development and exercise after marriage; but these are exceptions. There are also cases, as before mentioned, where men and women, in all integrity of motive, may unite their lives upon an equal footing, and spend them in fellowship and mutual helpfulness as blissful as any conditions may be on this earth.

But we all know that these are not the usual terms upon which men and women marry. That the woman relinquishes her opportunities, and takes upon herself certain duties when she binds herself to the man; and that whatever becomes of her duty as wife, nature itself compels her to realize her obligation as mother, and lay inclination on the altar of sacrifice. This obligation is, and should be, imperative. Family life is the sacred outgrowth of the marriage relation—it is the Ygdrasil of our social existence, the sanctuary under whose wide and constantly-spreading branches all virtues should find sustenance and nurture. This can only be with the wise and true wife and mother as the centre of this growing life. If her work is

delegated, her strength expended, her influence must be dissipated and measurably impaired.

Outside of her work in the home, the exercise and experiences of the married woman who is the household head of a family should be socially, mentally, and physically recreative and stimulating, calculated to enlarge her perceptions, widen her knowledge, keep her informed as to the doings, and in rapport with the thought of the rest of the world. Probably the secret of the growth of the Woman's Club is that it performs exactly this office for the home-making woman. This is, however, a resource for the unmarried as well as the married woman; and while to one it furnishes mental refreshment, to the other, who perhaps lives by brain-work, it brings rest and companionship. Life is too full and too many-sided now for any intelligent woman to be content in one narrow groove, and the best modern manifestation of the freer life is the power to choose the field in which her energies shall be expanded without being placed under a ban. But the woman who marries should do it as unto the Lord, making that her ministry, without reference to what she has married, for marriage is not primarily or solely for the happiness of the individual, though this is often enhanced, but for the preservation and growth of the race.

JENNY JUNE.

A ZULU WOMAN'S MANSION.

The Zulu woman is the architect and builder of the Zulu house, and the style of architecture is known in the colonies as "wattle and daub." It looks like an exaggerated beehive, for the Zulu mind has this peculiarity, that it cannot grasp the ideas of anything that is not round or elliptical in form. There are no squares in nature. To build her house, the woman traces a circle on the ground fourteen feet in diameter, and getting a number of long, limber branches, she sticks them firmly into the ground and then bends the tops over, and ties them with fiber obtained from the numerous creepers or "monkey ropes." Then she twines thicker creepers in and out of these sticks, all around the circle of spaces, about twelve inches apart, and then taking wattle (a kind of coarse grass or reed) she thatches the edifice, leaving a small hole at the top for a chimney, and another hole three feet square for a door. In front of this she builds a covered way, extending outward about three feet, and the exterior of the house is finished by a coat of "daub" or mud. She then seeks the nest of the white ant, and, digging them up, obtains a quantity of white clay, which she beats to powder, dries, and then mixing it with water, kneads it until it is quite smooth. This she spreads all over the ground inside the hut, and beats it carefully until it is quite hard and free from cracks. This floor a good housewife will scour twice a day with smooth stones until it is like a piece of polished marble. The fireplace is near the door, and is simply a ring of this clay to confine the embers in one place. The other necessities found in a hut are a bundle of spear shafts, some tobacco drying and several bunches of millet hanging from the roof. Grouped around the walls are the three *amasi* (a species of sour milk) jars, the native beer jars and open jars holding grain. Of course the dense wood smoke rising coats the roof, millet, and tobacco with soot, and long "fingers" of it hang in every direction; but the floor will be clean enough to eat on, and as long as that is so the social Mrs. Grundy of Zulu is satisfied.—*Ladies' Home Journal*.

God reaches us good things by our own hands.

AN OLD BOOK.

And old torn book, with one pale rose
Crushed in its yellow pages:
I have not held it in my hand.
Nor read it thus for ages.

Nay, formerly, the print was good,
Or else mine eyes were better;
For now they're full of tears—too full
To see a single letter.

LADY LINDSAY.

LEGEND OF THE VIOLET.

The violet was Love's flower, 'tis said,
In distant ages, long ago;
Her color was a deep heart-red,
As few may know.

Till, looking upward to the blue,
The very deep of purity,
Her being caught that wondrous hue,
As all may see.

But as that perfect blue was shed
Upon her petals without stint,
'Twas mingled with her own heart-red,
In purple tint.

O Love, look up to air and sun,
Live in the largeness of God's space;
Till thou and Purity be one
Sweet blended grace.

MERION COUTHONY SMITH.

FIRE FANCIES.

I am sitting by my fireside,
In its warm and ruddy glow,
While the day is slowly dying
And the shadows come and go;
And within the glowing embers
Shadowy forms I seem to see—
Shadows that bring back to memory
Friends and days once dear to me.

And although this firelight dreaming
Pleasant is, yet still there run
Through it all deep tones of sadness,
Like to shadows o'er the sun:
For the dear ones whose sweet faces
Made my heart so glad and gay.
They with whom I talked and journeyed
On each happy summer day,
Now are absent; and I miss them
As I sit alone to-night,
As I see their dreamland faces
In the dim and flickering light.

Yet some day in the far future,
If our Father wills it so,
I shall meet the friends I dream of
In the firelight's ruddy glow.
But to-night, when they are absent,
It is pleasant just to see,
In the glowing light before me,
Faces of those dear to me.
So I sit and dream and wonder,
In the fire flame's ruddy glow,
While the day is slowly dying,
And the shadows come and go.

Good Housekeeping.

SUFFRAGE.

In the early history of our country, suffrage was limited to church members, then to property owners, and later all restrictions were lifted from the citizens of a free Government, who were endowed with sufficient intellectuality, to become competent judges at the age of twenty-one. The last advancement removed a much greater obstacle, and this time it was decreed that race or color should form no consideration. We now wish to insert only the one word "sex," to make it read race, color, or sex, then there will be no

limit to the broad platform of freedom upon which our glorious Constitution stands.

This word should have been inserted by the signers of the Constitution, but it was not and the omission has caused and is causing a great deal of unnecessary trouble.

Why do we want suffrage you say? Why did our forefathers wish to be represented in the English Parliament, and have a voice in the law-making power? Because one person cannot justly represent another without having experienced similar feelings. And for the same reason we desire to place a candidate in the halls of Congress, to aid in the making of the laws, for if they materially conflict with a majority of the governed, they cannot be classed as good, or be upheld by the populace, hence it is of vital importance that representatives of the people should formulate them. As it now stands only one half of the citizens of the United States are represented in Congress.

One class rules the other by the hand of tyranny. They have no voice in the laws, the amount of taxes they shall pay, or who shall fill the public trusts.

In Massachusetts those who wish to vote must first work a poll tax. Were it possible for women to gain suffrage by paying a poll-tax, there would be hundreds and hundreds seen at the polls every election day. And why would the test be unjust? The paupers, infirm, demented and vagabond, would be debarred. Men or women who shared not in political enthusiasm, would not care to pay a dollar to secure a privilege that was not valued.

The polls are not necessarily a place of uncouth conduct and boisterous language. If women were expected and continually appearing, quiet would reign; men would not so far forget themselves as to indulge in abusive language or amuse themselves by fist fighting in the presence of ladies. It is just as Henry Ward Beecher says, that "rudeness at the polls is due to woman's absence," that "her office is to carry with her whatever is seemly and decorous."

We do not want to fill man's sphere, or rule over him as Victoria does over her subjects. We believe that man was placed at the head by God, but that woman's place is at their right hand. We would like to be represented in all political circles, to let merit, not sex, regulate the amount due for services rendered, to be allowed to fill some appropriate offices under the Government, and to have a voice in the election of the same. If, as some say, it would be like giving every man two votes to allow each woman to cast one, as he would be his wife's dictator, it would pay them just to please and satisfy the women, for do they not make for us a heaven, or a hell? And there could be no harm in simply doubling the number of votes, as the ultimate result would not be changed. But who would dictate to the bachelor's wives, the widows and the unmarried? Oh! that is not the point, they fear that women would not always be influenced by their husbands, and that wicked and immoral men would not be elected. As one writer says "Women are too scrupulous and exacting in their choice of a candidate to be successful in practical politics." Would that more of the men were afflicted with the same disease!

Why are women not as competent to vote as men? They are oftener sober, a greater number of them are honest, fewer commit murder, suicide, burglary, robbery, etc., a less ratio become insane, beggars, or visitants of the poor house and gambling den. Woman has the early care and training of the child, she plants the first seeds, makes the first and lasting impressions; and the influences that she exerts over the child's mind remains with it to its dying day.

It is impossible for man to go very far in advance of woman, or for woman to far surpass man in intellectuality, but the development of the one means the onward march of the other, and a systematic development of both, for do they not have the same origin?

We cannot impart to others what we do not possess; and when it becomes an acknowledged fact that she is best fitted to perform the duties of a wife and mother, and to have the care and training of the representatives of our future government, who is best informed upon political, civil, religious and domestic affairs, the zenith of woman's glory will have been reached, and great things may be expected from the offspring of such a people.

LEXIA HARRIS.

NOTES AND NEWS.

At ninety-six years of age, Mrs. Matilda Sewall, of Augusta, Me., takes rank among the best piano-players of her city.

The Ladies' Health Protective Association of New York will apply for a national charter. They have under consideration the problem of cleaning the streets in that city.

Leonard Grover has closed a contract with Eugene Tompkins for a run of "The wolves of New York," at the Boston Theatre. Scene painters are at work getting up the piece, which will be elaborately presented.

Mrs. Eliza N. Blair, wife of Senator Henry W. Blair, has nearly completed a story of the New England life of a generation or two back, entitled "Elizabeth the Puritan," which will soon be published, probably by a Boston firm.

A Woman's Educational Union at Frankfort-on-the-Main, Germany, founded in 1876, has 809 members. Its schools have 684 pupils who study, besides the usual subjects, tailoring, embroidery, machine-sewing, hair-dressing, ironing, millinery, and cooking.

Madame von Teuffle, better known as Blanche Willis Howard, is living happily and writing busily in Stuttgart. Her husband lately said to friend that it would be "a blot on his 'scutcheon' if her marriage should paralyze his wife's literary faculties." He is said to be as proud of her as a literary woman, as he is devoted to her as a wife.

Sarah Bernhardt, with her companion, Miss Saylor, a valet, two maids, Mr. and Mrs. Maurice Grau and child, a Danish hound, a Skye terrier, and the little girl Madeline, adopted in New York, arrived at the New York and New England station last night on the White Limited Express from New York. They were met by Messrs. Abbey and Schoeffel and driven to the Vendome, where supper was served at about eleven o'clock. Mr. Grau said that after completing the Boston engagement the company will go in turn to Washington, Philadelphia, some minor cities and Montreal, working westward to San Francisco by way of Chicago and St. Louis, winding up in Australia. Returning in the autumn, the company, will again visit Boston. In reference to the child the famous artist has adopted, he knew but little. They called it Madeline, and it was supposed to be the offspring of a distant relative or friend of the actress. She had taken a great fancy to it, and after taking it with her to Washington and Philadelphia, will send it to France to be educated.

Learning makes a man fit company for himself.

WOMAN'S EXPONENT.

EMMELINE B. WELLS, Editor.

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GENERAL CONFERENCE.

The Sixty-first annual conference of the Church of Jesus Christ of Latter-day Saints will commence at 10 o'clock on Saturday morning, April 4, 1891, in the Tabernacle, Salt Lake City. All officers and members are cordially invited to be present at the meetings.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency.

RELIEF SOCIETY CONFERENCE.

The second annual conference of the Relief Society will be held in the Salt Lake Assembly Hall, in this city, on Tuesday, April 7, 1891. Meetings will commence at 10 o'clock a. m. and 2 o'clock p. m. respectively.

The officers and members of the Relief Society and all those interested in this benevolent work are cordially invited to attend the Conference. It is expected that able representatives from each State organization will be present and make brief reports of the methods of work and results achieved.

ZINA D. H. YOUNG,
President.
JANE S. RICHARDS,
BATHSHEBA W. SMITH,
Counselors.

E. B. WELLS, Cor. Sec.

REPRESENTATIVE WOMEN OF THE CONVENTION.

In the last editorial the Woman's National Council was the principal subject, now it must be the Woman's Suffrage Convention, which was also held at Albaugh's Opera House, Miss Susan B. Anthony in the chair; and she is, in the estimation of many "The grandest Roman of them all." She read Mrs. Elizabeth Cady Stanton's speech, which had been prepared for the occasion, as the lady herself is in Europe, and she did it as she does everything, with dignity and originality, for she excels in being her own true self. She has no imitation, and though she read Mrs. Stanton's speech, and read it well, she was Susan B. Anthony through it all, most emphatically, and not Mrs. Stanton, or any body else.

Her success in a great measure is due to her personality. She is in every sense of the word Susan, and does not copy the manners nor adopt the style of either of the other great leaders of the suffrage movement. She is as distinctive in this respect as if she belonged to another era in the emancipation of womankind.

One finds many types of women in this great movement, and there are those who follow a

certain lead, or represent a class or kind, but aside from these Miss Anthony stands out alone, a figure representative, and although a leader, in no sense of the word a copyist. Never could there be one more pronounced as distinctive from all others. It is seldom one sees such an unassuming, yet queenly woman as Miss Anthony. Without having had the maternal development that adds to womanhood stars in its crown of glory, she stands pre-eminent among the women of her race and time, for the valuable service she has rendered to those who were and are adding stars to the crown of motherhood. And so we say Susan B. Anthony is the mother of mothers. She has had a greater work to do than many who have borne both sons and daughters, and we pay her reverence and honor, and desire for her length of days, and wide spread influence throughout America's broad land.

But we must hasten on and speak of others. Lucy Stone was there. She was one of the first who became identified with the earliest of the crusaders in the conflict for woman's rights. She is of a motherly type, and yet she stands somewhat alone, though a woman of family. She made herself a name that was known throughout the land in the Anti-Slavery commotion, and did not change it even in marriage, and yet her union with Mr. Blackwell is a most happy one. Their daughter, Alice Stone Blackwell, bids fair to become as famous as her mother. She has already attained considerable celebrity in the active work of suffrage; and is certainly one of the brightest lights.

Mrs. Julia Ward Howe, one of the most noted women in America, was also present at both the Council and the Convention. Mrs. Howe is the President of the Association for the Advancement of Women, that holds its Congress each year in some one of the large cities of the world. In 1889 this Congress met in Denver, Colorado. Mrs. Howe is a very talented writer and a remarkable woman for her age in many respects. She travels about over the country as many young women would think they could not; and is still doing an active work in helping to advance others, who have not had the advantages and experience which has made her life so full and complete.

Mrs. May Wright Sewall is advancing very rapidly, and her talents and executive ability are appreciated in the great Councils of these particularly bright women that come together once a year in Washington. At the last executive meeting of the Woman's National Council she was elected the President for the next term, which is a very great honor, and will give her a more national reputation; although she has held various other positions; she was for several years Chairman of the Executive Committee of the National Woman Suffrage Association and Cor. Sec'y. of the Woman's National Council from the date of its organization to the time of her election as its President.

There were so many other bright stars shining in woman's firmament, if one can be allowed to use that expression in this connection, that it is impossible to do justice to the subject, but we may mention the names of a few. Ella Deitz Clymer, the former President of Sorosis, is a superb young woman; Annie Nathan Meyers, writer and author as well as public speaker, is a dainty little specimen, as is also Lelia Michell, who represented the *Magazine of Poetry*, however she comes in among the Press women who will be written up in another article in this number of the paper.

Mrs. Rachel Foster Avery is not only a very efficient young woman, but is beginning to develop the mother element in a marked degree. She had her children with her, and one could easily see what a devoted mother she was proving herself to be; and this fact disproves the

argument so often brought forward by opponents of woman suffrage that it would unfit young women for wives and mothers. Miss Foster was very young when she commenced to take an active part in the woman's movement, and she is just as loving, as tender and as lovable, as though she had never stepped outside the home circle.

Miss Mary F. Eastman is one of the great lights of the woman's movement. She has perhaps the clearest method of expressing her ideas in speaking extemporaneously of any woman on the platform; and that is saying a great deal, for these women are exceptionally clear-headed as well as brilliant.

Mrs. Lyde Merriweather, with her decidedly Southern style and accent, was one of the most pleasing and attractive speakers; like many of the others, her hair was very gray, almost white; her speech was the most humorous and to many the most fascinating of all; she told the most serious things in a way to make them attractive and created more real merriment than any other lady. She is fluent and mellifluous and has a happy method of making people swallow "bitter pills." She gave great truths in an effervescence that people drank in from her charming lips and voice, as they bubbled forth from the well-filled chalice beneath, which may make a lasting impression upon those who listened, even though taken in sparkling atoms.

At a Convention like this, one sees and hears so much that is good, and strong, lofty and exhilarating, that it is difficult to select for a short article the very best, because in fact it is all good, better, best, and who is to decide which is the highest and truest and noblest, out of so much that is superlative. Rev. Anna H. Shaw, among the ministers who were present should be mentioned separately if any one of them, because of her great helpfulness throughout the entire week. She possesses indomitable energy and great vigor of mind and body; and not only has the courage of her convictions, but is able to present her ideas and views as vigorously and as ingenuously as any ordained minister of "the male persuasion" could possibly do with fifty years practice.

Miss Florence Belgarnie, of London attracted, and deservedly, great attention at both the Council and Convention, and she was indeed a pleasing representative of the great Mother Country. Miss Belgarnie was a Delegate to the Woman's National Council from the "British Women's Temperance Association," "The Women's Liberal Federation," and other woman's organizations. In the N. A. W. S. A. Convention she spoke upon the "Status of Women in England." She is a very eloquent and spirited speaker and puts her soul into her work; she overflows with vivacity and is powerfully in earnest. England could not, we think, have made a wiser choice. Miss Belgarnie expects to lecture in several large cities in the United States before returning to England. She has come very highly recommended by influential people, as well as Societies, she brought a letter of introduction to Hon. John W. Young of our city, from a Member of Parliament. She speaks up bravely for the working women.

Miss Belgarnie read a Memorial of Greeting from the women of Great Britain and Scotland, addressed to the women of Wyoming. The Memorial was sent to Representative Baker in the House, and Senator Blair in the Senate. It reads as follows:

"We, the undersigned, women of Great Britain, representing the societies named below, desire to send, by our appointed delegate, Miss Florence Belgarnie, our cordial congratulations to the women of Wyoming on the triumph they have won for all women in all the world by the emancipation of the women of that State from political serfdom.

"We believe that the status of the women of a

nation is the measure of the progress attained by the men of that nation, and that the men and women of Wyoming, therefore, who stand on the solid basis of political equality and full right of citizenship, irrespective of sex, command the highest respect and gratitude of all civilized nations.

"We believe also that the enfranchisement of the women of the State of Wyoming is but a step to the enfranchisement of the women of all other States and nations, and we therefore offer our sincere homage to that noble womanhood on whose brow victory has placed the crown of electoral freedom and equality.

"Signed by the Central National Society for Woman's Suffrage, the Woman's Franchise Leagues, of Edinburgh, Glasgow, Bedford, Bridgeport, Leicester, Nottingham, and York; the Bristol Woman's Temperance Association, the International Arbitration and Peace Society, the Woman Councilor's Society, the Woman's Federal Association of Great Britain, and the Principal of Somerville Hall, Oxford."

Mrs. Clara B. Colby whose work on the *Woman's Tribune* helps so much the cause of woman's enfranchisement everywhere, must not be left out of this list of noted women, who were the great lights in the Council and Convention. Mrs. Colby was busy every moment (as editors generally are), but she succeeded in getting time to prepare a paper, and read it on the last evening of the Convention; the title was, "The Doll's House;" she described the doll wife, etc., and drew a very accurate picture of the situation of such a wife, and gave apt illustrations of her topic. She has a happy manner of presenting unique subjects. She is doing effective work for all women with her paper, and does not spare herself in the least, but enters heart and soul into the practical management of it as well as the editorial work.

Isabella Beecher Hooker represented Connecticut at the the Convention; she is one of the best known women of the country; she said she was tired of going down on her knees to legislators, etc., she is certainly very witty and always created mirthfulness in the audience whenever she spoke, if it were but a word or two.

The *Washington Post* in speaking of her said, she had "a beautiful face, and the noble intellectual features that characterize the Beecher family;" and that she "bore a strong resemblance to the face of the preacher and scholar, so long the pastor of Plymouth Church, Brooklyn."

She is indeed a distinguished woman in appearance; once seen never to be forgotten. She delivered quite a profound address (written) upon "Women in Politics and Jurisprudence." She defined politics thus: "Politics in a large sense, meaning the science of government, includes of course jurisprudence, or the science of law; but treating these two separately, we will consider politics as a method of administration, that being the more common use of the term, and enquire how party management will be effected by the general participation of women in the use of the ballot. She gave Webster's definition of jurisprudence; a knowledge of the laws, customs and rights of men in a state or community necessary for the administration of justice." After elaborating upon this subject logically, Mrs. Hooker closed her paper by saying, "thus you see, friends, the only preparation women really need for discharging faithfully their duties of citizenship, even the judicial, is a sense of responsibility, and that when the legal opportunity is offered to the women of the whole country, I believe they will not allow themselves to be outdone by the women of Wyoming."

There were many other beautiful, talented, yea, charming women, of whom it would be a pleasure to write, who expressed sentiments and views worthy of the highest consideration, but this

article is already lengthy and at some future time we may present to our readers, another galaxy of these great and gifted women of the age.

Mrs. Bertha Honore Palmer, President of the lady board of managers of the World's Fair, is a very handsome and graceful woman. Her speech was of course upon the subject that at present occupies her mind and thoughts; she made many excellent suggestions, and added: "We urgently request that each organization represented here appoint a Committee of five of its most able women, to consider the work we are trying to do for our sex at the Fair, and present to us at an early date their suggestions and advice as to how we may best accomplish the great end we have in view, and to inform us in what manner their associations will be able to co-operate with our board in its work; and we ask that they send their suggestions, applications for space, and so forth, to our headquarters in Chicago, where they will be gladly received and most carefully considered and acted upon."

* * * *

"The board most cordially and pressingly invites this Council to hold its international meeting in Chicago at the time of the Columbian Exposition, when it will place at the service of the ladies, the assembly room in the Woman's building, and should it not prove large enough, through our congress auxiliary the magnificent Auditorium can be secured for the International Council of Women."

Of the many women, whose names come looming up in the mind of the writer at this moment, and whose faces present themselves like pictures ever present in memory, are a few we must name here to be written of hereafter: Elizabeth Yates, of Maine; Josephine N. Henry of Kentucky; Ellen B. Deitrick, Mass.; Helen P. Jenkins, Michigan; Julia B. Nelson, Minn.; Emma Smith De Voc, South Dakota; Dr. Frances Dickinson, Chicago; Mrs. McCullough of Pittsburg; Mrs. Freeman, of Cincinnati; Dr. Gilchrist, of Ohio, a most charming and attractive woman; Mary Seymour Howell and Mrs. C. K. Hood, of New York; Lucy E. Anthony, Anna Garlin Spencer, and scores besides.

One, however, who must be mentioned here on account of her valuable work for all women, is Miss Mary F. Seymour, editor of the *Business Woman's Journal*. She read a paper on the "Occupations of Women at Date," a topic with which she seemed perfectly familiar, and her work in the field of labor she has chosen is a practical illustration in herself of what energy and determination can accomplish, coupled with talent and executive ability. Her active work during the week of the Council and Convention was a positive proof of her success in the labor she has undertaken.

Then there were men who made speeches on the subjects of woman suffrage, and kindred topics, men whose names are as familiar as household words in the advocacy of suffrage, Wm. Lloyd Garrison, of Boston, facetiously spoken of by the ladies as "the son of his father;" Senator J. M. Carey, of Wyoming, who received an ovation that was seemingly very embarrassing, an elegant and very large basket of magnificent flowers, which he scarcely knew what to do with; Senator Pickler, South Dakota; and Rev. F. A. Hinckley, of Mass.

The Utah Delegation must not be left out, for they formed quite a conspicuous part of the affair, Sarah M. Kimball, President of the Utah W. S. A., made a five minutes speech, which we intend publishing hereafter, and Emily S. Richards who read a valuable paper in a clear voice and graceful manner. Then Utah also had as delegates to the Convention, Phebe Young Beattie and Electa Bullock, who though not having an opportunity to speak, did their share of voting, and as our

dear Hannah T. King used to say "were excellent listeners;" and Martha Greenhalgh was also there as a Delegate and was a member of the Committee on Resolutions. Utah made a good showing, the membership entitling her to twenty votes the highest number from any state or territory.

The officers of the National American Suffrage Association for the year are: Elizabeth Cady Stanton, President; Susan B. Anthony, Vice-President; Alice Stone Blackwell, Recording Secretary; Jane H. Spofford, Treasurer; Rachel Foster Avery, Corresponding Secretary; Lucy Stone, Chairman Executive Committee; Eliza T. Ward, and Frederick A. Hinckley, Auditors.

IN WASHINGTON.

M. A. Y. GREENHALGH.

"All quiet along the Potomac to-night."

Yes, *all* is quiet, so far as the loud-tongued voice of war is concerned, but the clarion notes of Freedom's Goddess are heard on every hand; not only are they ringing in the Capitol of America, but through the length and breadth of every nation; echoed, and re-echoed by all tongues, and all peoples.

During the past week, many of God's noblest sons and daughters have united heart and voice in an appeal for equal rights, not only for woman but for humanity. No narrow-minded distinctions of creed or color, found a place upon their platform. In the assembly hall, in the hotels, on the streets, in all public places, were the delegates and friends of this great movement, fraternally and heartily welcomed. At the executive mansion all were kindly and courteously welcomed.

Mrs. Harrison received the delegates by special invitation, and Miss Willard gracefully presented each one by name. The mistress of the White House, attended by some of the ladies of her family, received each one with a kindly word, a genial smile, and gentle hand. President Harrison was equally gracious; though the immense numbers which attended his receptions could not fail to have wearied him; still, that cheerful, benignant face, showed no sign, and each one to whom he gave his hand received from him a welcoming word and pleasant smile. The inhabitants of this beautiful city are hospitable and courteous. I, as no doubt did many others, received attentions, invitations and kindly courteous greetings that placed me at once at home, and I could hardly realize that this was my first visit to the Capital of America.

To describe Washington and its environs, in the space I can occupy in the EXPONENT, would be impossible; suffice it then to say, that the site on which it stands has been well chosen, for it is a splendid one.

Its public buildings are massive and imposing, if we except the White House, which is too small and altogether inadequate to the requirements of the head of this great republic; though I believe it is in contemplation to enlarge it. The surrounding buildings are so large and imposing, that they overshadow and partially eclipse the smaller edifice.

The reception rooms are much too small for the needs of this rapidly growing nation, and the sooner the contemplated enlargement and improvements are made, the better.

One feature which has tended, somewhat, to sadden us is the black drapery upon the public offices. They remind us that a gallant sailor, a noble soldier, and a great statesman have passed away; but the record of their chivalry and eloquence remains with us, and the nation is comforted by the knowledge that it once possessed such men, while others will strive to emulate their valor and their virtues, and by so doing in a measure supply their loss.

To individualise the many great and noble minded men and women I have had the honor and pleasure of associating with during my visit, would be invidious, still I may be pardoned if I name a few of the most prominent, among whom are Wm. Lloyd Garrison, son of that great apostle of freedom, whose voice was heard so often in eloquent appeal for the emancipation of the negro, and the son to-day is following in the footsteps of his father, fearlessly advocating the freedom of that older slave, *woman*.

Another who deserves all praise is Senator Curey, of Wyoming, who, from the stage of Albaugh's Opera House, proclaimed Wyoming as the "True Republic," and to whom a very beautiful offering was presented by a few women. It was a colossal bouquet of choice flowers. To this tribute of appreciation and welcome, I had the pleasure of adding my mite. There are many more to whom I would like to give a prominent place, but as I said before, where so many are great, it would be invidious to enumerate a few. Among the very pleasant gatherings that enlivened our visit, should be mentioned Mrs. J. H. Spofford's reception, held in the dining room of the Riggs House, which was gayly decorated for the occasion, the lone star of Wyoming occupying a conspicuous place at the top of the room. On Saturday, Feb. 21, there were assembled in that room, between 9 and 11 p. m., men and women of many creeds, and divers political opinions yet all laboring for one end, viz., the elevation of woman to her proper position in God's universe.

It is said that Washington is the "Paradise of the colored race," and truly I should think it was, for we find them everywhere; whatever you require done, a colored "*pusson*" does it. As a rule they are polite, attentive and cheerful. The waiter, as you leave the table, smilingly hopes you have enjoyed your meal, the cab driver expresses the same hope as to your ride, and so on through all the various positions in which you come in contact with him.

We meet many who appear to be in good circumstances, at least their appearance would warrant you in thinking so; they are well dressed, stately in bearing, and in most cases intelligent and well informed. We seldom meet a "colored gentleman" and a white man together, but they ride in the same street cars, and seem more at home in the Capitol than in any other place in America that I have visited.

After the dome of the Capitol, the Washington monument is the most conspicuous building. As you approach the city by railway, the white dome stands out in bold relief against the blue sky. The Washington monument is a plain obelisk, strongly resembling an enlarged Cleopatra's needle. In the interior is an elevator, by which you can ascend to a gallery near the top, and from the windows an extensive view of the surrounding country is obtained.

THE WOMAN'S INTERNATIONAL PRESS FEDERATION.

One of the very pleasing features of the writer's visit to Washington was the friendly association with press women in the preliminary and actual work of arranging for the formation of a press federation. The object being to unite the newspaper women of the world on some general ground that will be of great advantage to those interested in each other's methods, and the uplifting of women in the great world of progress. That union is strength has been pretty well conceded in organizations of many various kinds. Several local press associations have been formed by women during the last few years, and meetings and clubs have given these women quite an experience in coming together and getting acquainted in a very friendly manner, that

increases their respect for each other and makes their affinities stronger and deeper, and their ideas broader and more cosmopolitan. The effect will doubtless be elevating both to the workers and the work. That the union of women in the newspaper world will have a tendency to greater refinement in that line of work there can be no manner of doubt.

The press women of Washington some years since, formed an organization called the National Press Association, and have held their meetings regularly and given entertainments, etc., and it was through a call by the President and officers of the Association that the meetings were called.

The first meeting of press women was in the parlors of Willard's Hotel, on Pennsylvania Avenue, Tuesday afternoon, Feb. 24. Mrs. M. D. Lincoln, Pres. of National Press Association, in the chair; there were present gifted and talented women from various sections of the country. One of the most noted, perhaps, was Mrs. Kate Tannett Woods, of Rhode Island the author of many books, and a lady whose name is well known throughout the United States and the world. Mrs. Martha Field, of New Orleans, better known as Catherine Cole; Dr. Rosetta K. Gilchrist of Ohio another celebrity; Belva Lockwood, of Washington, Dr. Murphy, of Toledo, Ohio; Lilia Michell, representing the *Magazine of Poetry*, Buffalo, New York; and many more, some of them residents of Washington, and others from a distance; the rooms were filled with ladies whose very presence was inspiring, and who created an atmosphere of intellectual thought and aspirations.

Expressions as to what should be done led to revealing what had been done, and it was soon ascertained that Women's Press Associations had been organized in New England, New York, Ohio, Illinois and Kansas, besides the National one, and that there were representatives present from each of these. After some discussion as to uniting the name for such an organization was considered, and the naming of the association proved to be of importance; it took up more time and really brought out more brilliant ideas than the plan itself; a great many witty things were said, by bright young women and just as many by deep and thoughtful older ones. Finally setting aside temporarily the name, a motion was made to which one or two amendments were offered, that at last resulted in a resolution which was presented and carried, to the effect that a committee of seven be appointed to draw up a Constitution that could be submitted to the women of the world for their suggestion and approval, and presented at another meeting to be held on Feb. 26. Mrs. Annie Diggs of Kansas, Chairman, she represented the Kansas Press Association; Mrs. Belva Lockwood, the National Press Ass'n.; Miss Mary Allen West, the Illinois Press Ass'n.; Mrs. Estelle M. H. Merrill, the New England Press Ass'n.; Mrs. Minerva M. Merrill, the New York Press Ass'n.; Dr. R. K. Gilchrist, the Ohio Press Ass'n.; and Mrs. E. B. Wells to represent the West where no such Ass'n., had been formed. Miss Helen M. Winslow, of Boston, was also present by invitation though not a member of the Committee.

This Committee on Constitution met in the Riggs House parlors the following morning, and with a great deal of deliberation and interchange of ideas set about the work.

It took some time to get the ideas crystalized and put upon paper but when women with marked executive ability undertake to prepare a Constitution, they are sure to carry into effect the purpose for which they started out. The meeting of this committee brought the ladies into such close proximity, and the free and full discussion necessarily entered

also seemed to make each one feel happily acquainted with all the others.

The Constitution as published in our columns, was completed and the name given. "The Woman's International Press Federation" this was the outcome of a desire not to encroach upon the name National as adopted by the Washington Ass'n., and also because it would include the Women's Press Associations of other countries, it being well known there was one in active operation in Australia, and in some other lands. The Committee decided how to get the Constitution before the other Press Associations of the country and adjourned.

Another meeting was held in the Willard Hotel parlors the following day, and the Constitution submitted and the Committee dismissed, but after some consideration of the matter it was finally decided it would be proper for a committee to meet, and such a committee was appointed consisting of the former committee with Mrs. Martha Field, of New Orleans to represent Southern women, to appoint, while in session, a Chairman and Secretary to take in hand the preparatory work necessary to calling a meeting of delegates from the Women's Press Associations in all parts of the country and notifying those abroad to send delegates or letters. The President and Secretary were chosen by ballot, which resulted as follows, Belva A. Lockwood Chairman, Annie S. Diggs, Secretary. It was proposed that a meeting of Delegates should be held in Boston in October next, but the matter was not decided. The National Press Association is anxious the meeting be held at the seat of government in Washington.

CONSTITUTION.

ARTICLE I.—NAME.

This Association shall be called the Woman's International Press Federation.

ARTICLE II.—OBJECT.

The object of this Federation is to bring into communication with each other the various women's press clubs throughout the world, in order that they may compare methods of work and become mutually helpful; to elevate the work and the workers, and to forward by concerted action through the press, such philanthropic movements as may commend themselves to the Federation.

ARTICLE III.—OFFICERS AND DELEGATES.

Section 1. The officers of the Woman's International Press Federation shall be a president, first vice-president, and a vice president representing each club composing the Federation, a recording secretary, corresponding secretary, a treasurer, and an auditor of accounts. These officers shall constitute an executive committee, which shall transact the business of the Federation and report to the Federation at each regular annual meeting.

Sec. 2. The president, first vice-president, recording secretary, corresponding secretary, treasurer and auditor of accounts shall be nominated and elected at annual meetings by ballot. A majority vote of officers and delegates present shall constitute an election. The president of each club in the Federation shall be vice-president of the Federation, or a club may elect a vice-president from among its members.

Sec. 3. No member shall hold more than one office at the same time. No officer shall be eligible to election for the same office for more than one term consecutively. Each officer shall hold office until the adjournment of the next annual meeting. In case of a vacancy, the executive committee shall appoint a member to serve till her successor be elected, at the annual meeting following her election.

Sec. 4. Each club belonging to the Federation should be represented at the annual meetings by their president and one delegate, who shall both be entitled to vote, and one of whom shall present to the meeting a written report of club work. In the absence of any regular delegate, such delegate may be represented by an alternate.

Sec. 5. Members of clubs which have regularly entered the Federation may be present at any annual meeting and may take part in discussion upon all measures brought forward, but shall not introduce motions or vote.

ARTICLE IV.—CONDITIONS OF MEMBERSHIP.

Sec. 1. A woman's press club desiring to join the Federation should apply to the corresponding secretary of the Federation, and should send to her a copy of its constitution and by-laws, also a sketch of its history.

Sec. 2. The secretary of the Federation shall present the name and the credentials of the club to the executive committee. By vote of the executive committee a club may be elected a member of the Federation of women's clubs. On admission of members and other important business a vote by mail may be taken when considered necessary by the general officers.

Sec. 3. A club in order to be eligible to membership in the Women's International Press Federation must possess the following qualifications:—First, a constitution which shall show by its plan of work that it is a press club and not purely a literary association; and second, a record of not less than one year of organized club life.

ARTICLE V.—MEETINGS AND DUES.

Sec. 1. The meetings of the Federation shall be held annually—time and place to be decided upon by the executive committee.

Sec. 2. The annual dues of each club shall be \$10, payable at the annual meeting.

ARTICLE VI.—AMENDMENTS.

This constitution may be amended at any annual meeting of the Federation by a two-thirds vote of the members present, the proposed amendment having been approved by the executive committee, and notice of the same appended to the call for the meeting.

SALT LAKE CO. W. S. A.

Minutes of meeting of the Salt Lake Co. Woman's Suffrage Association, held at the 14th Ward R. S. Hall, Feb. 17th, 1891.

Called to order by Pres. Elizabeth Howard. Prayer by M. Isabella Horne.

Minutes of last meeting read and approved. Names of 65 ladies who wished to become members of the Association, were presented and voted in.

The by-laws and regulations of the Association were read by the Secretary.

Pres. Elizabeth Howard made some remarks upon the purity of elections and thought that women who were rearing sons to vote, should themselves be voters. The Mormons had been charged with disloyalty, but we know that the charge is false. Read an extract from a paper presented at the Woman's National Council, advocating the adoption of the Golden Rule in our Associations.

M. Isabella Horne said she had always been a suffragist, and believed that in the beginning men and women were born equal, but that since the fall, man had not only exercised the authority given him over women, but had usurped some. Society needs reforming and purifying, and very much depends upon the mothers. Thought that the same purity of character should be required of men as of women; do not believe in women taking the

places of men, but in their having equal pay for equal work. Our husbands, sons, brothers, and fathers, gave us the franchise before when we had it, and we have faith to believe that we will have it again.

Elizabeth Paul said she had always been a suffragist at heart, and had noticed in her childhood the difference in the treatment of little boys and girls, and thought much depended on the home training. Had always availed herself of the privilege of voting, as long as she had the right, and would rejoice when she had it again.

Margaret Mitchell thought that the mothers should be as free as the fathers, as a slave mother was not a pleasant sight. Women were naturally *just*, as well as naturally virtuous. We should not treat our sons better than our daughters. Try and inform our minds concerning our present and future position, and felt that we were moved upon by the same Spirit that inspired the founders of this great government, under which we live.

Elizabeth McFarlane made a stirring speech, and read a beautiful poem, illustrating woman's devotion in times of war. Said that we must assert our rights, and *we would get them*. Equal rights should be our motto. There are men among us to day who are as anxious to see women have the ballot, as we are to have it.

Pres. Howard announced that as we were having a new Suffrage song book prepared, we would probably have some music at our next meeting, also have a more commodious place to meet in. Adjourned subject to call of the President.

C. C. RALEIGH, Sec.

FAMOUS BEAUTIES.

Two women whose prominent positions upon the stage have made their beauty of world-wide fame, are Mary Anderson and Cora Urquhart Potter, who are both distinctively American in their type, though very unlike one another in feature. Both are tall, exquisitely slim, with faces of a flower-like softness and delicacy, and with a certain air of fine, keen brilliance and vivacity that is seen in the faces of no other type. They both have Scotch blood in their veins, Mrs. Potter's being of the Lowland Scotch and the Celtic Highlander, from which latter she inherited her splendid red hair. Miss Anderson is a Californian by birth, her descent being German and Scotch. From her birth she was beautiful, a sort of Watteau-baby, all pink and white and gold. As she passed from childhood into girlhood, she suddenly shot up to her present height, and like all over-grown girls, was for a time lean, awkward and unbeautiful. But, as the roundness of womanhood came, and with it grace and self-confidence, her baby beauty all reappeared, and at sixteen, America awoke to the fact that there had appeared on the stage a woman destined to be famous for her beauty as well as her art. Mary Anderson was born in Sacramento in 1859, and removed to Louisville, Kentucky, while still a small child, remaining there until her sixteenth year, when she made her first appearance on the stage in Albaugh's Opera House, playing for one night only in "Romeo and Juliet," to a business of forty-eight dollars. Her next appearance was in New Orleans, and the rest of her career is well known to the public.

A charming story is told of Mary Anderson's girlhood in Kentucky, *si non é vero é ben trovato*. Her parents were not rich at the time, and she sometimes went on errands that should have been the duty of the servants. One evening just at dusk she caught up an old hat and ran without, a pitcher in her

hand. Louisville is quiet enough on the more retired streets at that hour for one to hope that such an errand might pass unobserved. She was then a tall, angular girl of fourteen, desperately shy and conscious of her dress and hat, and when she saw coming around the corner one of the local young swells, she made a dash in the other direction, but like sweet Kitty of Coleraine, her foot tripped, she stumbled, the pitcher it tumbled. The young man gave one irrepressible laugh, and next moment ran forward and picked up the red, wretched and discomfited maiden, who flung away from his inquiries and offers of assistance and ran home in tears. Twelve or more years later, when the provincial swell had become a celebrated journalist, he was bidden to a reception in honor of the young actress who had conquered all the English-speaking people. When he was presented she held out her hand impulsively and cried: "I have waited for this, twelve years; it is one of my triumphs." Then, to his puzzled inquiries, she replied: "Do you remember the little girl who fell down in Louisville one evening? I suppose not; but I went home and cried all the night, as only a girl of that age can weep over a *goucherie*. I knew you by sight and reputation, and thought you a very splendid person, and I vowed then through my tears that I would some day revenge myself for that laugh by becoming famous enough to make you feel it an honor to meet me. And I have never forgotten the episode, because it was the first step I made on the road I have since traveled."

Mrs. Potter is a native of New Orleans, having been born there about thirty years ago. She came of a family that had long been wealthy and prominent in the South, and like Miss Anderson, grew up suddenly into an ugly, awkward girl, who matured into great beauty. She had always a mass of brilliant, red bronze hair, long, fine dark eyes, and skin of exquisite delicacy, and a beautifully modeled face, which to this day has never lost one of its rounded, childlike contours. Her teeth are perfect, and her smile peculiarly sweet and beguiling. She was nursed in her babyhood by a negro mammy, waited upon in childhood by troops of small darkies, lived the life of the average Louisiana child, which means existence out of doors for the better part of the entire year, and being fed upon fruit and sugar-cane. When the lean girl was suddenly metamorphosed into a tall maid, slim and supple as a serpent, crowned with a mass of ruddy locks, and dowered with an unalterable determination to have her own way, older people wagged their heads wisely and oracularly: "She will go far!" At an early age she married James Brown Potter, a member of the aristocratic New York family that had given two bishops to the diocese, and had a career of unexampled social success in a city where such careers are not common without great wealth to back them. She organized and developed amateur theatricals to a point they have never before or since attained, and finally deserted her social world for a professional career. She has one daughter, eight or nine years of age, who inherits much of her mother's beauty and emotional temperament, and who lives with her father, seeing her other parent only at rare intervals. Whatever may be the verdict as to Mrs. Potter's ability as an actress, about her very wonderful beauty there can be no two opinions.

Mrs. Potter has created many a stir in fashionable circles both at home and abroad, not only by the beauty of her face, but the graciousness of her manner as well. Her strong position as a society belle enabled her to take an independent stand on matters of fashion, particularly in expressing her fond-

ness for artistic dress. It is related how one day, at a reception in London, conversation turned upon the supposed scarcity of American materials for elegant dresses. "You have no domestic manufactories of rich dress-goods, I believe," said an English friend. "Have we not?" she replied; "I will astonish you at the next reception by wearing an American fabric."

This was told from one end of London to the other, and when the night came and most of the people were assembled, Mrs. Potter entered, looking as if she were a picture cut from an old painting, in a fascinating and original dress. Its pattern was a terra-cotta silk of soft, pale color, beneath which were distinct dreamy suggestions of pink flowers and green leaves blended in exquisite harmony, trimmed with coffee-colored lace, and with a gold girdle around the waist. "Is that lovely fabric really the product of American looms?" asked her friend. "Yes, and of American design, and better still the designer is a woman," said Mrs. Potter, "I like to wear these dresses, particularly as they convince English society that America is not without artistic taste of the highest order."

In private life Mrs. Potter is even more charming than on the stage. Her face lights up when she talks earnestly, as she very often does, and the fire of her eyes carries conviction not less than her rapidly-uttered and well-chosen words. A woman of brain and nerves, it is scarcely to be wondered at that she sought relief from vapid society life in something that, whatever else must be said about it, at least calls for intense energy and action.

ELIZABETH BISLAND.

ADVANCEMENT OF WOMEN.

MRS. FRANK LESLIE'S DISPOSITION OF HER GREAT FORTUNE.

NEW YORK, March 9, 1891. Mrs. Frank Leslie will make a new will on Wednesday, by which the bulk of her fortune, amounting to at least \$600,000, will be left in trust for the establishment of a great institution for the instruction of women, and the advancement of a higher education of the sex. Mrs. Leslie, when seen by a reporter to-day said: "I have not entirely crystallized my plans as yet, but the main point is this: I want to establish an institution to help women who can and will help themselves. I am very much interested in art. In fact, if I had taken my own way I should have been an artist. Therefore, art students occupy a prominent position in my planning. The building must, first of all, have lecture rooms, good studios and facilities for instruction in painting, and in addition, a large hall expressly constructed with a view to its suitability for exhibitions of pictures. I also think very favorably of making provision for advanced students to take continental courses of instruction in art, though upon that point I am not entirely decided.

Of course, literature will also be provided for, and I think there is a very great necessity for some course of instruction in that profession. Nowadays, I am sorry to say, nearly every young girl in the land appears to think all she has to do is to take a pen in her hand and become straightway a full fledged authoress. Why, do you know, I have over 600 manuscripts offered me every week, and the majority of them are just terrible.

"The sum I shall devote to the project will be the proceeds from the sale of my business. I value it at present at \$600,000, which

amount I think none to high. About a year ago I sold the *Illustrated Newspaper* to Mr. Arkell for \$300,000, and my *Popular Monthly*, as an investment, is worth twice as much as that, not to mention my six other publications.

"Within the next few months I expect to start two new papers. One will be devoted entirely to women and their interests; the other will be a Spanish publication, intended to circulate through Spanish America. I have no near relatives except one niece, who is married to a very wealthy man in the West. I shall leave her my houses and jewels. I am not so young as I once was, and although the next ten years will not be the best of my life, still I intend to enjoy the fortune I have earned. Then, if I am still living, I intend to go ahead and build my woman's institute. I am deluged with begging letters continually, but there is a class of letters that I would like to get, however, and that is letters written by sensible people interested in the advancement of women, who would suggest ideas in relation to the institute I contemplate founding. I wish you would say that, for the public might help me greatly in this matter.

"I talked the matter over last night at the Press Club with Mrs. Croley and others of my friends, and they were united in thinking this the best object to which I could devote my fortune. Don't you think it strange that it has never occurred to any woman before to found an institute for women? I am a woman's woman all through, and although my business has necessarily brought me much into contact with men, and into public notice, still all my sympathies and hopes are with women, and I want my money to benefit them."—*Boston Herald*.

The "Utah Woman Suffrage Song Book" in pamphlet form is now ready; price 10cts per copy. Send orders to this office, 25, E. South Temple St. Salt Lake City.

MISCELLANEOUS.

It costs more to revenge wrongs than to bear them.

Modesty and a quiet tongue is a safeguard to virtue.

Small faults indulged are little thieves that let in greater.

Virtue and happiness are mother and daughter.

It is to a woman that the heart appeals when it needs consolation.

OBITUARY.

It is with feelings of sadness we announce the death of our worthy young sister, Melisa Mariah McDermott, who, passed peacefully away from mortality at her father's residence in Clifton, Idaho, Feb. 10, 1891.

She was seventeen years and one week old, a patient, obedient daughter and a faithful Latter-day Saint.

She was attending the B. Y. College at Logan, Utah, and while spending the holidays at home the family was stricken with the measles. Her mother being in feeble health the care of the family fell upon her, and patiently she waited on her five younger brothers and sisters through their sickness, she being the last to take the fatal malady. She suffered much during her five weeks' illness. All was done for her that loving hearts and willing hands could do.

She was always a good, faithful and obedient child, and second counselor in our Primary Association; and was willing to do all that lay in her power for the advancement of the work. She manifested in her labors that meek and unselfish disposition characteristic of a true saint of God.

Mrs. M. Isabella Horne, Prest. Mrs. Mattie Naisbitt-Thomas, Sup

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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 19.

SALT LAKE CITY, UTAH, APRIL 1, 1891.

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A TRIBUTE OF SYMPATHY.

[To the bereaved family of the late honored and beloved President Daniel H. Wells.]

After life's tempestuous storms—
Cometh joy, and peace and rest—
Yet when Death (in varied forms)
Gathers up the loved and best—
Truly 'tis a weighty cross,
Unto all who bear the loss.

Ye who mourn a husband dead,
Ye who miss a Noble Sire,
Let your thoughts be heavenward led;
Let His deeds your souls inspire;
Glory in your husband's name;
Glory in your father's fame.

Tens of thousands share your woe—
Many a heart with sorrow swells—
Loth to let a father go;
Lo! your loss is Israel's;
Zion mourn's a mighty chief;
Zion needs must share your grief.

Champion of the sore oppress'd—
Lay your trusty armor by;
Lion-hearted leader, rest—
Holy Angels hover nigh,
Holy Angels love to keep,
Watch where valiant Heroes sleep—

Robe the slum'bring form with white.
Emblem of the gleaming day—
Bursting on the raptur'd sight—
When pure spirits pass away;
Mystery, of myst'ries rife,
Life is death, and death is Life!

Brave and patient, just and true,
Glorious record, great indeed;
Admiration thrills us through,
For the noble spirit freed.
Crown his grave with immortelles,
Faithful "Daniel Hanmer Wells."

EMILY H. WOODMANSEE.

Salt Lake City, Mar. 30, 1891.

SONG OF TRIUMPH

IN HONOR OF PRESIDENT DANIEL H. WELLS.

Glory be to God Most High!
Glory to His Son!
One hath laid his armor by,
All his battles won!
God hath called our Friend revered
Where high anthems roll!
Saint triumphant in his Lord,
Victor at his goal!
Rest in peace,
Sweetly sleep,
In thy holy slumber deep.

Firmly he for justice stood
Where dark passions rolled;
Stripped of all that men call good,
Smitten to the soul;
Still unmoved by grief or pain,
Rage or hate of men,
Truth and right he did maintain,
Even to the end.
Rest in peace,
Sweetly sleep,
In thy holy slumber deep.

God who sent him here below
Knoweth all his worth,
Knoweth all the bitter woe,
He did taste on earth,
Knoweth well how to repay
All his patient trust,
So he shines a star of day
Mid the risen just.
Rest in peace,
Sweetly sleep,
In thy holy slumber deep.

We who watched the glory grow
Round his saintly head,
Loved his holiness below
More than lips have said,
Do we mourn thee, Father, Friend,
Nay, for joy we sing,
True and faithful to the end,
Thou art crowned a King.
Rest in peace,
Sweetly sleep,
In thy holy slumber deep.

L. L. D.

A POETICAL TRIBUTE.

THE DEPARTED LEADER!

"Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Sam., iii, 38.)

Tread softly as befits this sacred hour,
Let busy thought with precious memories teem;
For one more triumph of that mighty power
Which breaks and shatters this "life's fitful dream."
Yet, 'twas no dream to him, the latest called,
For he had wrought amid its fiercest fires,
Where every fiber of his soul enthralled,
Was keyed to loftiest mood and grand desires!
He worked for God, for truth, and humankind,
He gave his strength to this, his life, his all;
So Israel in their deepest heart enshrined,
And crowned with love this consecrated soul!

In softest tones, in whispered words and low,
We greet his friends, our friends, this hallowed day,
Oh! bow the head, let tearful hearts o'erflow,
Though none wish his return, or urge his stay;
Full well is known, for history's pages tell,
How in the breach he dared to be a man;
As on the air the threatening murmurs swell,
Of sounds demoniac from a murderous clan.
Ah! who shall tell the truth? that tragic past,
For e'er remains writ on Columbia's soil;
By few so brave, their protest then to cast
Against oppression in its mad turmoil.

From thence among the fugitives who fled,
Amid the silence of these mountain vales,
To dwell in peace, by heaven's direction led,
To work and wait, till right o'er wrong prevails.
Nerved to the contest rugged nature meant,
"Yet courting conquest," as the years flew past,
See, concentrated toil and pure intent
Hath found its triumphs in these vales at last!
Here countless homes, and labor's grandest crown,
Here thousands dwell, here worship hath no fear.
And when each leader, tired, shall lay him down,
God's generations will their names revere!

No need to call the roll! The illustrious dead,
Since Joseph fell in Carthage, one by one
By him invited, upward have been led
To move, in wider range, the work undone!
And now, as by the confined dust we stand,
Though thoughts and tears commingled feelings show
No sorrow stirs the heart, no trembling hand,
Would wish it other than we see and know.
E'en now it falls upon the spirit ear
The song of triumph, music's singing sound,
Such as he heard amid that loftier sphere,
Where our departed hath his welcome found!

The eye of faith beholds a mighty throng
Who forward press to greet the ransomed soul,
Some silent stand, and some with bursting song
Bid words of victory 'mid the arches roll!
Some clasp the hand, and some with warm embrace—
With loving tones—the family gone before;
And all the Priesthood braves, with earnest face,
To see an old associate, loved of yore!
Homage from those who know is highest praise,
These tasted suffering, trial had, and tears,
During those changes of the latter days,
Such as beset the best in lengthened years.

Reception there; Farewell, we whisper here,
Our patriot-statesman cast in Heaven's mould:
A more than brother—friend, forever dear,
Beyond compare with treasured hoards of gold!
Great! Yet he stooped to bless the humblest one,
And deemed him equal, if he needed aid;
A sympathetic soul, a hand which won
That heartfelt faith which never was betrayed.
Amid his family, like an uncrowned king,
Affection's rule, his sceptre and his throne;
Wives and posterity today can bring
That love most generous where he best was known.

Honored in time, thrice honored 'mid the Gods,
Shall not our souls awake to music's swell?
In rapt thanksgiving kiss a thousand rods,
And peaceful say: "The Father doeth well!"

H. W. NAISBITT.

ESSAY ON THE SIXTH LECTURE OF FAITH.

The knowledge which persons must have that the course which they pursue in life is pleasing to God, in order that they may be enabled to exercise faith in him unto life and salvation, supplies an important place in our religion.

The confidence of God is an absolute necessity to all persons to enable them to obtain eternal life, and it was through this confidence that the saints of ancient days, knowing, not believing, that the course they pursued was agreeable to God, were willing to take the "wasting of their substance" joyfully, and to suffer death in its most horrid forms.

The glory which is laid up in Heaven for them that fear God and worship Him according to revelation can never be attained without they have an actual knowledge that they have embraced those things which God has established for the redemption of man. Without this knowledge, the opposition in the hearts of unbelievers, and the persecution which they will have to encounter will cause them to grow weary in their minds.

It requires more than belief or supposition that he is doing the will of God, for a man to lay down his character, his houses, his lands, his brothers, his sisters, wife and family, and even his own life for the sake of the knowledge of Jesus Christ.

In order to produce the faith necessary to

life and salvation a person must belong to a religion which requires the sacrifice of all earthly things, for it is through this sacrifice that God has ordained that men should enjoy eternal life.

It was in offering sacrifices that Abel, the first martyr, obtained a knowledge that he was accepted of God, and that knowledge from Abel's time down to the present has been obtained in the same way.

Those then who make this sacrifice will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled through faith to endure to the end and receive the crown that is laid up for them that love the appearance of Jesus Christ, our Lord.

E.

WOMAN'S PROGRESS.

MRS. E. B. WELLS:

Dear Sister: I have been thinking for some time that I would write a few lines to your valuable paper, though I do not suppose my silence has been missed. Our little burg has still a longing desire for advancement, and seeing the *Herald's* account of the general reception given our Delegates at Washington and since by so many leading papers, aroused my enthusiasm more than ever, and it is usually buoyant on the subject of the equality of woman.

I can note with pleasure the great strides that have been made in the past few years, which is being proven beyond a doubt that women are not to be crowded out or left behind, but interest in the work is essential to true progress. Would to God that woman herself would arise from the apathy that has so long enslaved her, for I regret to say that the number are few that comprehend any responsibility of more magnitude than the one which encircles the four walls of a kitchen. This, together with the little gossip that seems to be more or less prevalent among neighborhoods, monopolizes all the spare time that most women have, and which so often leads to unfavorable results. The little things in life generally cause the greatest trouble and possess the most influence for good or evil. So will a single word many times change the course of life as quickly as an event apparently a hundred times greater.

Let us guard our little acts, be always watchful of the results which a carelessly spoken word or look or frown may produce, for we are similar to mirrors and to a greater or less degree possess reflective and refractive qualities; a smile will produce a smile, and an angry word is sure to be cast back. Then let us be watchful of our tongues and guard our actions. Our motto should be, work with a will at whatever will bring the greatest happiness to the individual or to the masses. Now is the time to begin if we have not already. *Don't wait.* The world in its ceaseless journey never waits. Nature in its laws has provided well for rest, but has made no provision for waiting.

I imagine that the women who attend the Washington Convention must return to their homes fully convinced that there is a class of women who do not wait, but who work with a persistency of effort that is bound to bring a victory to the cause of right; and this woman's reform which is so formidable in its entirety is destined to win. As "the fittest must survive," I believe it to be in the economy of Heaven that woman shall no longer be held back because she is a woman, but wherever intelligence exists, develop it for the benefit of humanity. How often I think man might be benefitted by his companion understanding his

position in life, in business affairs, as well as socially; and by her co-operation and knowledge she might be able to assist and encourage him, when disappointment and worry over business affairs harass him; a few kind, cheering words, when understanding his position, would count for much more than if she was utterly ignorant in these matters; not that we are egotistical enough to believe everything is going to be set right when we have the power, but that she has the right to try, no true American can deny.

During the past winter many of our associations have been studying civil government and I have been talking with several gentlemen in regard to assisting us in understanding something of municipal government, which, by their aid, can be made beneficial to us. Our reorganization was effected in January and most of our members are workers and desirous of progress, having in view a knowledge that God will defend the right, without regard to sex, for this is woman's era; never before has she so nearly approached political emancipation as now, and her victory is surely inevitable.

Respectfully,

SARAH A. BOYER.

REPORT OF UTAH BEFORE THE N. A. W. S. CONVENTION.

I am from the first Territory that by its laws recognized the ballot as the natural birth-right of woman as well as man; and a near neighbor of the only State in the Union that recognizes in its Constitution that the consent of woman is essential to the just exercise of power in the government to make laws for her guidance.

I beg you will not deem it egotism when I remind you that the Eagle, emblem of our government is indigenous to a mountain country, and that there is a something in the rarified atmosphere of high altitudes that impels the human soul to pant for greater heights of human liberty than is today enjoyed by the masses. It is not strange then that the practical disenfranchisement of woman, should first become crystallized into organic laws in the wilds of the Rocky Mountains.

The branches of the Woman's Suffrage Association in Utah Territory are in a flourishing condition, our meetings are frequently held and numerous attended, and I believe a close scrutiny of the statistical reports will show that a larger proportion of the women of Utah are enrolled as members of the Association than in any State or Territory of the United States.

The peculiar circumstances surrounding Utah and her political and social relations, are such as cause the questions of the extension and limitation of the right to vote to possess peculiar and grave significance to all classes of her citizens, and to elicit extensive discussion by her people, about the basic principles underlying the rights or privileges of the elective franchise. The people of Utah of all classes, are driven by the force of circumstances to think on this subject, and it is very gratifying to note, that the more people think about it, the larger are the numbers of those who advocate Woman Suffrage as an abstract right, and as a proposed practical amelioration of the evils which now infest society, which man alone without the aid of woman has hitherto been unable to successfully grapple with and overcome.

The fact that deep, earnest thought on this subject generally makes converts to our theory is all but conclusive proof, that the advocacy of Woman Suffrage is one of those revolutions of human society that never go backward, hence, although we in Utah have once possessed, but we are now deprived of the fran-

chise, we cannot but hope that as agitation of this question is increased, those who now possess power may be induced to think on this subject, and confidently expect that calm, sober thought by the statesmen of our nation will lead them to adopt such measures as will permit all the women of our nation to exercise this high privilege of citizenship.

The fundamental principle upon which representative Government is based is "that all just Governments derive their powers from the consent of the governed." Can a Government truly be said to be just, when it deprives one-half of the independent intelligences it assumes to govern, of the only measure now known by which their consent can be ascertained or expressed? We think not, and so insist upon the theory that a truly representative Government is based upon an expression of the free will of every individual member who is capable of intelligently expressing his or her will.

It is freely conceded that insane persons do not possess intelligent wills, hence they cannot express them, and that children whose minds need training and development cannot but be dependent upon their tutors, hence their consent is implied by the laws of existence, but there is no law of being that makes woman's will dependent upon the will of man. The sexes complement each other, they travel upon parallel lines, side by side with each other, naturally endowed with similar aspirations, each in its own sphere with equal intelligence, amenable to the same laws, both human and divine, each with individual responsibilities, each entitled to personal liberty of body and what in the near future must be considered as a higher natural freedom, the right to express their individual choice through casting their ballots just as we do.

Holding these views we meet often together to discuss social and political questions, desiring that we may be fully able to discharge our responsibilities when we shall be permitted to exercise our rights, fondly hoping that the time is not far distant when intelligent women will be permitted to vote for men and measures that will tend to elevate society; when a woman's vote will be at least equal to that of a man, who may have cast his ballot when temporarily insane by intoxication.

ELECTA BULLOCK.

Envy is a weed that grows in all soils and climates, and is no less luxuriant in the country than in the court; is not confined to any rank of men or extent of fortune, but rages in the breasts of all degrees. Alexander was not prouder than Diogenes; and it may be, if we would endeavor to surprise it in its most gaudy dress and attire, and in the exercise of its full empire and tyranny, we should find it in school-masters and scholars, or in some country lady, or the knight, her husband—all which ranks of people more despise their neighbors than all the degrees of honor in which courts abound, and it rages as much in a sordid, affected dress as in all the silks and embroideries which the excess of the age and the folly of youth delight to be adorned with. Since then it keeps all sorts of company, and wriggles itself into the liking of the most contrary natures and dispositions, and yet carries so much poison and venom with it that it alienates the affections from heaven and raises rebellion against God Himself. It is worth our utmost care to watch it in all its disguises and approaches, that we may discover it in its first entrance and dislodge it before it procures a shelter or retiring place to lodge and conceal itself.—*Clarendon.*

One-seventh of the land owners in Great Britain are women.

AGAIN ARE WE AFFLICTED.

Again is ours, affliction's cup,
 Again the waves of sorrow flow,
 Stirring the soul's deep anguish up,
 To feel afresh its former woe.
 But oh, this cup in kindness given,
 We may not, dare not cast away:
 We feel our Father's hand hath riven,
 These dear home-links from earth away.
 Sorrow's retiring wave must leave
 Upon our hearts some precious gem,
 To twine within affection's wreath,
 A rich, a priceless diadem.
 Tho' nature for her loss *must* mourn,
 And our eyes fill with blinding tears,
 Undying faith shall cheer us on,
 Dispelling gloomy doubts and fears.
 Pointing to those bright realms afar,
 Her holy light shall be our stay,
 Unto our souls a guiding star,
 Thro' Him who is the Truth and Way.
 Over the rugged mount of prayer,
 And valleys oft in sorrow trod,
 Lieth immortal gardens fair,
 Where dwell the ransomed Saints of God.

L. M. H.

I write this as one who sorrows with you.

PRESIDENT WELLS.

A brave true heart, that wore no worldly mask,
 Nor ever shrank from any proving test,
 A strong, kind hand, ne'er known to shirk its task,
 Now calmly rest.
 Rest from their labors, but the light they shed,
 Shines now from earth to heaven, and will not dim;
 The works of this, our Friend, the blessed dead;
 Do follow him.
 Ye Saints of God, whose love for him was great,
 Mourn for your loss, yet deem not this complete;
 Bring high resolves his work to emulate,
 As offerings mete.
 Remember what sweet charity he's shown,
 Forgetting self in care for others' need;
 And try to make such Christ-like love your own,
 In word and deed.
 Eternal One, this Friend hath served Thee well;
 Thy mercies to his family still increase;
 For love like his, Thine only can excel,
 Grant them its peace.
 From first to last, e'en that lone, absent one,
 The favored child of his declining years,
 Help them to truly say, "Thy will be done,"
 Amid their tears.
 And help Thy Saints, oh, Lord, who labor still,
 Thy laws t' uphold, Thy name to glorify;
 Like this great man, life's duties to fulfill,
 Like him to die.

LULA.

UTAH WOMAN SUFFRAGE ASSOCIATION.

Madame President and Members of the Convention:—Since our last report a petition was presented to the Legislative Assembly of Utah asking that the Deseret University, which admits male and female students, be put under the control of male and female Regents, instead of, as at present, twelve male Regents. The petition was read and, like the petitions of our revolutionary forefathers to the British Parliament, laid on the table.

There are auxiliary to the territorial organization seventeen county organizations, and they have many auxiliary branch organizations. The paid up auxiliary territorial membership is over fifteen hundred (1,500.)

There have been two territorial conventions held in Salt Lake City, at which, in addition to the general routine of business, reports have been received, and such instructions given as

seemed requisite. The number of meetings held in the branches not reported.

In some parts of the territory, notable in Sanpete, Millard, Utah and Davis Counties, much zeal has been manifested.

The cause of woman's wages, woman's moral, social and political needs have been discussed; also the best methods of helping woman to rightly understand her present degree of helpless dependence, and to intelligently assert her selfhood in a manner that will enable her to labor more effectively for the general good of humanity.

Classes in civil government have been formed; the duties of city and county officers have been considered; mock legislative assemblies have been organized and bills passed. These lessons have been among the most instructive of our general exercises.

In July, the Territorial Woman's Suffrage Association gave a lawn fete as an Independence Celebration, attended by over four hundred, at which the principles of the suffrage cause were presented from a political and scriptural standpoint. In the same month we held a grove Jubilee in honor of the admission of our neighboring State, Wyoming, with her model constitution guaranteeing equal political privileges to men and women.

The cruel enactment of our Government which deprived the women of Utah, *without trial*, of their vested and treasured right of franchise, we understand to be a grievous wrong, which calls on the administrators of justice in our nation for redress.

Our mountain vales are not free from obstructions; but one by one the advancing waves of better thought silences them, and once timid friends of our cause come more and more to the front.

Women workers in the suffrage cause in various parts of the Territory report that they find many clear brained men who are helpful to them in various ways. They give their names and pay their dues, adding words of encouragement, and wishing us success in the good cause of women's full enfranchisement.

Our publishing committee have issued a collection of songs, which help to make our meetings varied and interesting.

We watch with interest the reports of the labors of our Sister Suffragists abroad and they have our sympathy in all their laudable efforts in helping to raise the standard of equal human rights.

S. M. KIMBALL, Pres.

SPEECH OF REV. ANNA H. SHAW.

Frances E. Willard, the Pres. of the Council, introduced the last speaker, Rev. Anna H. Shaw as follows:

We have had present during the Council a very modest, quiet, gentle, and yet indomitable little woman, who has had the embarrassing and unenviable duty of tapping the bell. Now she is to come under the rule, and no one will do it with more gracefulness or good will. While Rev. Anna H. Shaw speaks to us about "God's Women," she will present in herself an embodiment of the unique title she has chosen for her address. I will ask Mrs. Mary T. Lathrop to time the Rev. Anna H. Shaw.

Miss Shaw proceeded to review Bishop Vincent's reported assertion that God's women are not the Deborahs and Miriams, but the Ruths, Rachels, and Marys. She said:

The subject, "Gods Women," was suggested to me by an article in a newspaper in which a gentleman defined God's Women. It has always seemed to me remarkable how clear the definitions of men are in regard to women, their duties, their privileges their responsi-

bilities, their relations to each other, to men, to government, and now to God. While they have been doing this for years, we have been patiently listening. The woman of the nineteenth century has taken to definition, and she has come to the conclusion that it may be possible for a woman, as well as for a man, to comprehend the relations of women to each other, to their homes, to the church, to the State, and, listening for the voice of God themselves, to know what is the relation of woman to the Divine; and, believing this, no divine, whether he wear the name of elder, deacon, priest, bishop, or pope, shall define for the woman of the twentieth century her right to be and to become all God makes it possible for her to be.

The great divine who suggested this subject to me was lecturing before an Institute of Sacred Theology, in the city of New York. Before him was a class of students, male and female, and he was defining to the male students what they, the males, might permit the females to do. He says, "There are some things which the women may be permitted to do." Now we like that, don't we? Some things that we may be permitted to do! "They may be permitted to dispense certain charities; they may be permitted to speak in prayer and class-meetings; they may be permitted to do certain lines of church work. There are other things that women may not be permitted to do. Among the things that women may not be permitted to do, is to hold high official relation to the church, to become its ministers, and to dispense its sacraments. These things women may not be permitted to do."

In referring to the relation of woman to the church, he spoke of the argument raised by many women that it was the design of God that woman should be eligible to any position she could occupy. The women go to the Bible to prove their claim; and the one woman upon whom we have all laid our claim and our boast is that grand old woman who was able to cry out, in looking over Israel in its hour of peace, "There was trouble, there was dissension, there was unrest in Israel until I, Deborah, a mother in Israel, arose." We point to the fact that the judges of Israel were always understood by those people to be divinely selected for their position; and being thus divinely selected, we cannot assume that any human being could have taken the position who was not recognized, by the people at least, as having been chosen by God; and even with the authority of the bishop to back it, we cannot assume that God did not know what he was doing when He chose Deborah to be a judge in Israel. If Bishop Vincent thinks God made a mistake, he will have to wait forever to correct the mistake, for it is done, and we cannot go back on the record. This woman found a country greatly disturbed, a country where the judges had been taking bribes from the people, where the people were utterly demoralized, where they dared not walk on their highways because of thieves or robbers, and were compelled to go secretly through crosslots in order to get from city to city. During the forty years of her reign as judge of Israel, the whole condition of things was revolutionized. We are told that she judged the people in righteousness, and the people had peace for forty years. Just think of forty years of peace! We have never known such a thing since that day. Now then, this woman was not, we are told by Bishop Vincent, God's woman. If, then, she was not God's woman, whose woman was she? And if God is not able to recognize His own, what will become of us at the last? Now, we believe that this judge in Israel was divinely

[Continued on page 150.]

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Daniel Hanmer Wells was the son of Daniel and Catherine Chapin Wells, and was born at Trenton, Oneida County, New York, October 27, 1814. His father served in the war of 1812, and was a descendant of the celebrated Thomas Wells, the fourth Governor of Connecticut, who was several times elected alternately as Governor and Lieut. Governor of that colony.

The mother of the deceased was the daughter of David Chapin, a revolutionary soldier and connected with one of the oldest and most distinguished New England families. He served under the immediate command of Washington during the greater part of the War of Independence.

In 1826, when he was but 12 years of age, his father died and then he took upon himself the care of the family. Six years afterwards, with his mother and sister, he moved to Ohio, and the following spring to Illinois. He took up his abode at Commerce, then a small village, but it was afterwards noted as the "Mormon" city of Nauvoo. Here he was elected constable, then justice of the peace, and was an officer in the first militia organization of the district. He was a Whig in politics and figured prominently in the political conventions of the period. He was an ardent champion of universal liberty and a foe to oppression in every form. He was highly esteemed by people of all parties and creeds, and frequently acted as arbitrator in difficulties between neighbors and families. "Squire Wells" was noted, in that early day, as a man of strict integrity, with a high sense of justice and impartiality.

In 1839, when the Saints, fleeing from Missouri, settled at Commerce, he aided in securing for them a cordial welcome. He owned, among other pieces of property, eighty acres of land on the bluff. This he platted into city lots and let the poor and persecuted "Mormon" refugees have them at very low figures and on long time for payment. This endeared him to the people and determined the location of the chief part of the city, and of the Temple which was built on land that had belonged to him.

"Making the acquaintance of the Prophet Joseph Smith he became strongly attached to him though then unconnected with the Church. When the Charter was granted by the Illinois Legislature to the City of Nauvoo, he was elected an Alderman and member of the City Council, also a Regent of the University and a Brigadier-General in the Nauvoo Legion. He was prominent in the city affairs and supported every public measure for the progress and welfare of the citizens. When the opposition to the "Mormons" reached its height, General Wells remained on the side of the assailed people and would not join in any of the movements for their injury. The murder of the Prophet and Patriarch, Joseph and Hyrum, aroused his deepest indignation, and he strongly protested against the demand of the Governor of the State for the arms of the Legion, which was made under the pretext that the people of Nauvoo might attempt to avenge the slaughter of their leaders.

At the time of the exodus of the main body of the Church from Nauvoo, and the remnant that were left being attacked by their enemies after having been promised protection, Squire Wells espoused the cause of this oppressed and perse-

cuted people. His "gallant defense" of the "Mormons" at that time will never be forgotten, his fortitude and courage were "a tower of strength" to those who were defending themselves against their enemies. The story of his valor is graphically told by those who participated in that terrible struggle, when the aged, the poor and helpless were compelled to leave Nauvoo and camp upon the opposite banks of the Mississippi River. He was the last one to leave when the city was evacuated, and was fired upon after crossing over into Iowa.

He immediately started for Winter Quarters where the Saints were camped, and rode day and night, accompanied by Wm. Cutler, to report the condition of the people and urge the necessity of the teams being sent to help them.

Squire Wells was baptized on the 9th of August, 1846, and from that time his progress has been onward and upward; though he left all he held dear on earth at that time for the Gospel's sake, his wife and only child, his worldly possessions, his honor and good name among men, and allied himself with a people unpopular, and at that time compelled to flee beyond the bounds of civilization because of their religious faith. He came to the valley in 1848, and has resided in Salt Lake City ever since, except when away upon missions. In the organization of the Territory, he took a prominent part, and was elected to the first Legislative Council of the provisional State of Deseret and appointed as State Attorney; he was also elected Major General of the Nauvoo Legion, the State militia, by the General Assembly, May 26, 1849. March 27, 1852 he received the rank of Lieutenant General of the Legion, and was commissioned by Governor Brigham Young, March 7, 1855. He was afterwards re-elected Lieutenant General April 6, 1857. General Wells conducted the Indian campaigns with great military skill, and succeeded in saving the Sanpete and Sevier settlements from the dire disasters that threatened them. His command of the Echo cañon expedition is a well-known historical event, and won for him the undying admiration of the Mormon people. For many terms Hon. D. H. Wells was a member of the Legislative Councils, and of the several Constitutional Conventions, with the exception of the last one in 1885, and filled other important positions in the building up of the country, such as Superintendent of Public Works, Chancellor and Regent of the University of Deseret for many years, and Mayor of Salt Lake City ten years. The first time the women of Utah cast their ballots was for the election of D. H. Wells for Mayor of the City, for his third term, on the 14th of February 1870.

On January 4, 1857, Daniel H. Wells was ordained an Apostle and set apart as Second Counselor to President Brigham Young in the First Presidency of the Church, which office he filled until the death of President Young, when he was appointed a Counselor to the Twelve Apostles. When the Manti Temple was dedicated May 21st, 1888, he was appointed to take charge of it as President, and he truly magnified his calling in that responsible capacity, and grew more and more into the hearts of the people as they visited that sacred place and received blessings and ministrations at his hands. But he has gone, and the places that knew him will know him no more until he comes forth clothed with eternal life in the resurrection of the just.

IMPOSING FUNERAL CEREMONIES.

On Sunday March 29th (Easter Sunday), the large Tabernacle was filled with people, assembled to pay the last tribute of respect to General D. H. Wells. The procession left the house in time to reach the Tabernacle at noonday. The building was beautifully draped in soft white cashmere, festooned with bows of white satin ribbon, and hung gracefully here and there were long

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In 1839, when the Saints, fleeing from Missouri, settled at Commerce, he aided in securing for them a cordial welcome. He owned, among other pieces of property, eighty acres of land on the bluff. This he platted into city lots and let the poor and persecuted "Mormon" refugees have them at very low figures and on long time for payment. This endeared him to the people and determined the location of the chief part of the city, and of the Temple which was built on land that had belonged to him.

"Making the acquaintance of the Prophet Joseph Smith he became strongly attached to him though then unconnected with the Church. When the Charter was granted by the Illinois Legislature to the City of Nauvoo, he was elected an Alderman and member of the City Council, also a Regent of the University and a Brigadier-General in the Nauvoo Legion. He was prominent in the city affairs and supported every public measure for the progress and welfare of the citizens. When the opposition to the "Mormons" reached its height, General Wells remained on the side of the assailed people and would not join in any of the movements for their injury. The murder of the Prophet and Patriarch, Joseph and Hyrum, aroused his deepest indignation, and he strongly protested against the demand of the Governor of the State for the arms of the Legion, which was made under the pretext that the people of Nauvoo might attempt to avenge the slaughter of their leaders.

At the time of the exodus of the main body of the Church from Nauvoo, and the remnant that were left being attacked by their enemies after having been promised protection, Squire Wells espoused the cause of this oppressed and perse-

cuted people. His "gallant defense" of the "Mormons" at that time will never be forgotten, his fortitude and courage were "a tower of strength" to those who were defending themselves against their enemies. The story of his valor is graphically told by those who participated in that terrible struggle, when the aged, the poor and helpless were compelled to leave Nauvoo and camp upon the opposite banks of the Mississippi River. He was the last one to leave when the city was evacuated, and was fired upon after crossing over into Iowa.

He immediately started for Winter Quarters where the Saints were camped, and rode day and night, accompanied by Wm. Cutler, to report the condition of the people and urge the necessity of the teams being sent to help them.

Squire Wells was baptized on the 9th of August, 1846, and from that time his progress has been onward and upward; though he left all he held dear on earth at that time for the Gospel's sake, his wife and only child, his worldly possessions, his honor and good name among men, and allied himself with a people unpopular, and at that time compelled to flee beyond the bounds of civilization because of their religious faith. He came to the valley in 1848, and has resided in Salt Lake City ever since, except when away upon missions. In the organization of the Territory, he took a prominent part, and was elected to the first Legislative Council of the provisional State of Deseret and appointed as State Attorney; he was also elected Major General of the Nauvoo Legion, the State militia, by the General Assembly, May 26, 1849. March 27, 1852 he received the rank of Lieutenant General of the Legion, and was commissioned by Governor Brigham Young, March 7, 1855. He was afterwards re-elected Lieutenant General April 6, 1857. General Wells conducted the Indian campaigns with great military skill, and succeeded in saving the Sanpete and Sevier settlements from the dire disasters that threatened them. His command of the Echo cañon expedition is a well-known historical event, and won for him the undying admiration of the Mormon people. For many terms Hon. D. H. Wells was a member of the Legislative Councils, and of the several Constitutional Conventions, with the exception of the last one in 1885, and filled other important positions in the building up of the country, such as Superintendent of Public Works, Chancellor and Regent of the University of Deseret for many years, and Mayor of Salt Lake City ten years. The first time the women of Utah cast their ballots was for the election of D. H. Wells for Mayor of the City, for his third term, on the 14th of February 1870.

On January 4, 1857, Daniel H. Wells was ordained an Apostle and set apart as Second Counselor to President Brigham Young in the First Presidency of the Church, which office he filled until the death of President Young, when he was appointed a Counselor to the Twelve Apostles. When the Manti Temple was dedicated May 21st, 1888, he was appointed to take charge of it as President, and he truly magnified his calling in that responsible capacity, and grew more and more into the hearts of the people as they visited that sacred place and received blessings and ministrations at his hands. But he has gone, and the places that knew him will know him no more until he comes forth clothed with eternal life in the resurrection of the just.

IMPOSING FUNERAL CEREMONIES.

On Sunday March 29th (Easter Sunday), the large Tabernacle was filled with people, assembled to pay the last tribute of respect to General D. H. Wells. The procession left the house in time to reach the Tabernacle at noonday. The building was beautifully draped in soft white cashmere, festooned with bows of white satin ribbon, and hung gracefully here and there were long

white cords and tassels, the most exquisite taste was manifested in the draping and the decorating with flowers and evergreens. The flower pots were also covered with white draping, which gave them a beautiful appearance and the whole effect was emblematic of innocence and sublime purity.

As the body, carried by the pall-bearers and followed by the family, entered the Tabernacle, the whole congregation rose and reverently remained standing until the casket containing the remains was put in its place in front of the stand and the family were seated. The casket was an elegant one of pure white, mounted with silver, and engraved Daniel H. Wells, aged 76 yrs. The floral emblems were very chaste and beautiful, some of them particularly striking, a crown, a harp of lilies, a cushion with the word *Rest*, a basket of exquisite flowers and a snow white dove with outstretched wings upon the top of it, sheafs of ripened wheat tied with bands of white ribbon with floral sickles, and a great bunch of calla-lilies, and several other varieties, bouquets, etc.

The music of the organ commenced with a requiem for the dead when the procession entered the building, and the effect was most solemnly grand and inspirational. Such notes of lofty music are the best expression of grief possible for those who mourn. In the centre of the front of the organ hung a striking portrait of General Wells.

Of the General Authorities of the Church seated on the stands there were, of the First Presidency, Wilford Woodruff and George Q. Cannon; of the Quorum of the Twelve Apostles, Lorenzo Snow, Franklin D. Richards, Francis M. Lyman, John Henry Smith, Heber J. Grant, John W. Taylor, Anton H. Lund, and Abraham H. Cannon; Patriarch, John Smith; of the First Seven Presidents of the Seventies, Jacob Gates, Seymour B. Young, C. D. Fjeldsted, John Morgan, B. H. Roberts, and George Reynolds; of the Presiding Bishopric, William B. Preston, Robert T. Burton and John R. Winder.

There were also, of local authorities, President Angus M. Cannon and Counselors Joseph E. Taylor and Charles W. Penrose, besides a large number of Presidents of Stakes and other leading brethren from various parts of the Territory. And almost the entire body of workers from the Manti Temple.

The services were opened by President George Q. Cannon, who announced the hymn commencing:

"Thou dost not weep, to weep alone,
The broad bereavement seems to fall
Unheeded and unfelt by none;
He was beloved, beloved by all"

The opening prayer was offered by Elder William C. Dunbar.

The choir then sang that beautiful poem from the pen of Henry W. Naisbitt:

"Rest, for the weary soul,
Rest, for the aching head,
Rest, on the hillside, rest
With the great uncounted dead."

President Wilford Woodruff was the first speaker; he paid a fitting tribute to his departed brother and associate, and gave excellent counsel to the saints. His remarks were consoling and clear, comprehensive and full of inspiration. In reference to death and funerals he said:

"I will express myself here to my friends, as I have done on many occasions, with regard to funerals, with regard to death, and with regard to going into the spirit world. I have never felt to mourn in my spirit to follow any Prophet, any Apostle, any Saint of the living God to the grave who has been true and faithful to God, who has been true and faithful to his covenants, who has received the Gospel of Jesus Christ, and the ordinances thereof, and the holy Priesthood. Such

men and women have filled their missions here upon earth with honor, with labor, with love, until they have been called home. They have died in the faith, and they will receive a crown of glory. These have been my feelings in the death of President Young, Brother Kimball, Brother Taylor, the Twelve Apostles, and all men who have received the Gospel of Christ and been true and faithful in that mission. There is an eternal reality—which the whole world will find out—in life. There is an eternal reality in death. There is an eternal reality in the resurrection, and in the future judgments, and in God's dealing with all men in the future according to the deeds done in the body; and when a man or a woman who has entered into covenant with the Lord, who has received the Gospel and the ordinances thereof, and been true and faithful in his or her day and generation, has been called home into the spirit world, where is the man who comprehends, these principles that can mourn for that brother or sister? Here lies before us the tabernacle of Counselor Daniel H. Wells. His death has been sudden to us. I did not know that he was sick, or that he was in the city, till about two days before his death. Well, we mourn his loss. We feel his loss. All those associated with him do. We feel the loss of men occupying such positions as he has done. His position has been very responsible. He has magnified it unto the end. Now, when Brother Wells' spirit left his body, what was his condition? Well, I have my faith and my views with regard to it. When his spirit left his body he met with a corps of friends ready to receive him—those friends with whom he has dwelt, with whom he has labored, with whom he has toiled in building up the Church and Kingdom of God on the earth. There is rejoicing when the spirit of a Saint of the Living God enters the spirit world, and meets with the Saints who have gone before him."

Apostle Anton H. Lund referred to the excellent qualities of the departed and to the high esteem in which he was held by his co-laborers in the Manti Temple. He said: "We are gathered here today to pay our respects to our beloved brother, President Daniel H. Wells, who has just departed. With you I feel the loss we have sustained, because I have had the privilege of being associated with him for the last three years in the Temple at Manti. During that time I have much enjoyed his company and felt that he was indeed a man of God. He was a man of great kindness, coupled with rare ability. It was pleasant to meet him every morning and to feel at home in his presence. It was pleasant to listen to his discourses. They were brief, but gems of wisdom. And those who have been associated with him will remember his teachings and impart them to their children after them. I know this to be the feeling of all who have labored with him in the Temple.

"Brother Wells, although he loved the Saints from the time when they came to Nauvoo, was not at first impressed with their doctrines, until he heard the Prophet Joseph preach on "baptism for the dead." This principle he at once accepted as true, and he decided to devote his life to the work for the departed. It was the charity and the infinite mercy shown in the doctrine that impressed it upon his loving heart.

"One day he was walking on the street in Nauvoo when Brother Kimball came up behind him, touched him on the shoulder and said, 'You are thinking of joining the Church and becoming one of us.' He was startled, because he had not mentioned what he felt to any one. He did not join this people until they had suffered the utmost, and he did not cast his lot with them because he expected any worldly returns. He received a testimony of the truth and therefore he became one with us.

"After having referred to the labors of the deceased in the Endowment House and in the Temple, the speaker said that the words of the Apostle Paul could properly be applied to Brother Wells: "I have fought a good fight; I have finished my course; I have kept the faith; Henceforth there is laid up for me a crown of righteousness." (2 Tim., iv., 7-8.) He fought indeed the good fight, and kept the faith. The work in the Temples is eminently a labor of faith.

"Few have performed so much work of this kind as he. He spent his time and his means in that direction, and worked for a great many on the other side of the veil. I have no doubt that he has now met with many of those who through his ministrations have received the truth.

"May God bless his family and friends who are left here to mourn his departure."

Apostle Franklin D. Richards spoke as follows: "Beloved friends, I share with you the loss that we have sustained by the departure of this great and good man, who has finished his earthly course, and whose remains are here with us today.

* * *

"I must not now stop to go into details; but I would like to tell you that he was much beloved by the Prophet Joseph. The fact that Brother Wells was with the Saints in the various circumstances which attended them during their sojourn from 1839 to 1846, in Nauvoo, created in the hearts of all the people an affection for him that has intensified ever since.

* * *

"We have seen him promoted to the highest military rank known in the existence of a Territory of the United States, and we have seen him with his officers gathering men and means and going to various positions in the Territory to subdue the occasional hostilities which occurred with the Indians. But he was most careful lest there should be any bloodshed, and the aborigines came to learn through his kind though firm treatment that this people were their true friends; for he taught them that it was better to fight them with tobacco and biscuit than powder and lead. His officers all loved him, and the longer his association with them, the deeper became their attachment to him. We have known him too as a foreign missionary. Twice has he been to European countries, preaching the Gospel, proclaiming it both verbally and through the press. His acquaintance among the human family was extensive. All Israel seem to know him today and he knew all Israel; for when he came to be a counselor to the First Presidency, he traveled and labored throughout the length and breadth of the Territory. Some of us have had the satisfaction of enjoying those sacred seasons with him. And how he loved them! How he sought by night and day to interest all God's people! He never appeared to set anything before this purpose of his heart. And then he was called to labor in the Endowment House. My own experience with him enables me to say that we have very few men in Israel who understand and comprehend the law of God and can make so careful and faithful an application of it to the multifarious conditions of the human family as did President Daniel H. Wells. His great experience in this enabled him to do it with love and affection, by which he technically maintained every right and every interest of all concerned.

* * *

"May the Spirit of the Father be upon the sorrowing ones, abide with them, and be ever near to whisper to them words of comfort and consolation; and may God guide them in that honorable course until they reach that happy end to which Brother Wells has attained. We cannot mourn for any sin of omission or commission on his part; but we shall feel his absence keenly.

We need more such men; but the Lord will order all these things, and we must acknowledge His hand in whatever may betide us. 'May our last end be like unto his;' may our rest be also glorious. May the Lord grant this to all who seek for it, for Jesus Christ's sake. Amen."

The choir sang:

"O, my Father, thou that dwellest"

President George Q. Cannon read a portion of section 76 of the book of Doctrine and Covenants.

* * *

"Language seems to be inadequate to convey the thoughts that now fill my heart.

"At times silence is the greatest eloquence; though it would not be right or appropriate on such an occasion for all to remain silent. We owe it to the memory of our departed friend and brother that we should give expression to the feelings of our hearts concerning his labors and his life. We owe it to those who live, that we should give utterance also to our estimate of his character, that the lesson of his life may not be lost upon those whom he has left behind, but that they may feel encouraged to emulate his deeds, the purity of his character, the grandeur of the principles which animated him in his mortal career. * * * He was a man who

left his impress upon his associates and upon society, and I feel that the world is the better because Daniel H. Wells lived in it. I feel that humanity has been uplifted by his works, by his example, by his whole life ever since he became acquainted with the truth. He has not lived in vain. Look at him from whatever standpoint you may, you will find something to admire in the man. If there was one characteristic that he possessed more prominently than another, it was his fidelity. He was true to his God; he was ready to lay down his life at any time for that which he conceived to be right. I do not suppose that a more perfect man, so far as physical bravery is concerned, was to be found anywhere. He had unflinching valor, not only physical, but also that higher and rarer quality, moral courage. He possessed these elements to a remarkable degree. He was true to God, true to his religion, and true to his fellowmen.

"We are noted, as a people, for the strength of our friendship toward each other, and in this regard Brother Wells stood out conspicuously. He never deserted his friends. The more they were assailed, and the more unfavorably they were talked about, the closer he clung to them. He carried this, indeed, into all the relations of life. He was a man faithful to his brethren, faithful to those who were humble, and whom he might have ignored had he chosen. Then again his love for his family was beyond expression.

* * *

"He possessed literary ability in a marked degree. Years ago Dr. Bernhizel and myself exchanged views about Brother Wells, when he was in the habit of writing papers which were not credited to him, but which, nevertheless were the emanations of his pen. Dr. Bernhizel used then to observe how extraordinary it was that one having had so few educational advantages was able to prepare such masterly documents as he did. I have been similarly struck myself. As a speaker he was not so strong as he was as a writer, and yet how often has it been said that the reports of his discourses always formed delightful reading. He conveyed his thoughts tersely and lucidly. Every one who read his discourses was pleased with them; the matter was far better than the manner of delivery. Brother Wells was a man of great intellect, therefore a man of power among his fellows. As to his future we need have no concern, though his death has brought us

sadness, because we have been deprived of his society.

* * *

The last time I visited Manti was in company with Brother Lyman, a few weeks ago. There was a conference in Sanpete, at Ephraim, and before it concluded we decided to go to Manti and hold a meeting in the evening. President Wells had not been able to attend, the weather was stormy, and it was not fit for him to go out. We, however, joined him at the Manti Temple and took our meal with him. I remarked to Brother Lyman at that time that I feared Brother Wells was not long for this life. I could see a change in him—that he was more feeble than I had observed him for some time. Strangely enough, he came here without our learning of it. We were very busy at the time, and when the news of his illness first reached us we supposed he was still at Manti. It was not until a remark was made to the private secretary to send a dispatch to Manti to learn of his condition that we heard he was in this city. It was a surprise to us. I last saw him three hours before his death, and although I knew how feeble he was, I little thought he was going to die so soon. He was able to talk the evening before his death, when some of us visited him.

* * *

"After the martyrdom of Joseph Smith, President Young, in addressing a congregation, made a remark which, though I was but a boy at the time, so fastened itself upon my mind that I have never forgotten it. Speaking of Sidney Rigdon and other men in the Church he said, contrast those men with Rigdon, "There are many among us whose knees have never trembled, whose hands have never shaken, whose hearts have never failed." And this is true. There are men among the Latter-day Saints who amidst the greatest perils have never trembled nor thought of wavering, either to the right hand or to the left to save themselves; Daniel H. Wells was one of the most prominent among them all—the peer of the strongest, the peer of the most courageous, the peer of the best men among us. I pray God to bless his posterity; I invoke the blessings of our Eternal Father upon them, that their hearts may be comforted in the midst of their distress; for it is a distress to part with such as he. They will miss him, no doubt; but God is able to console them and to fill their hearts with peace and joy.

After the conclusion of Pres. Cannon's remarks Apostle Heber J. Grant read a letter from Apostle Moses Thatcher, which contained many tender and beautiful sentiments and expressions of love and esteem for Pres. Wells.

The choir sang:

"Look up and put your trust in God."

The benediction was pronounced by President Lorenzo Snow.

As the procession formed and the people were leaving the Tabernacle the beautiful snow was falling covering the earth with its white mantle, an emblem of the purity of him who was to be laid away under this beautiful white pall.

The procession formed in the following order: Berry's martial band, pall bearers, the Twelve Apostles—as honorary pall bearers, hearse, the First Presidency, the family and associates, members of the City Council during the late ex-Mayor Wells' administration, the First Seven Presidents of Seventies, Held's band, Presidents of Stakes, and their Counselors, High Councilors and High Priests, Quorums of Seventies, Quorums of Elders, Presiding Bishopric, Bishops and Counselors, Priests, Teachers Deacons, and citizens.

The cortege was remarkable for its length, the hearse being followed by over sixty carriages filled with people. When the procession reached

the cemetery the carriages formed as closely around the grave as practicable. The body was lowered into the tomb and a quartette—Brothers H. G. Whitney, George D. Pyper, John D. Spencer and Heber Goddard—sang, beautifully and with deep feeling,

"He is not dead, but sleepeth."

The dedicatory prayer was offered by Apostle Francis M. Lyman.

"The earth was then filled in over the mortal remains of a man of sterling qualities. His integrity was beyond question, sagacity admirable, his devotion to truth sublime, his simplicity unadulterated, his friendship steadfast as the everlasting hills, while every characteristic of his grand individuality was softened by the influence of broad sympathy, which caused him to be closely entwined in the hearts of the people."

SPEECH OF REV. ANNA H. SHAW.

[Concluded.]

ordained for the work, because otherwise she could not have done her work so well.

This same divine tells us that Miriam was not God's woman either; that she was a sort of something interpolated for the times of war and distress. All great souls are interpolated for great occasions when they are needed. And when God wants a certain thing done that He knows needs a woman to do it, He generally raises up a woman and not a man for the position. The world needed a woman. Here was a boy, Moses, under the reign of a man, by whom Moses would have been put to death in his babyhood, but that the loving heart of his mother said, "He shall not die," and she hid him away.

We are told that women have no reasoning powers. They are not able to arrive at logical conclusions. When I was in the theological school, a young man who was studying theology, and who was arrayed, as they always are during the first year, with a coat buttoned up high around the neck, and all that, said he thought it was his duty to warn me in the beginning. He said: "You are making a great mistake. God never intended a woman to preach the gospel. God has so constructed the brain of a woman that she cannot give a correct and continuous exegesis of Scripture." Doesn't that sound like a first year student? "It may be," I said, "that God has constructed our brain so that we cannot give a correct and continuous exegesis of the Scripture. But He has at least constructed our brain so that somewhere or other He has found a place in it in which He has bestowed a large amount of gumption. Now if we do not possess exegetical ability, we at least have gumption enough, if we undertake to preach and find our church empty, to get out of the pulpit and into the pew. What a grand thing it would be for the church at large if the other sex had some of that kind of gumption! There would not be some bishops who are preaching today.

Now this woman, Miriam, we are told, is not God's woman. But see this little woman's gumption, how she gets around the young princess and the mother-heart of the young princess, goes out towards the baby! She was a woman, though she was a princess. See how shrewdly this little girl planned it so that the child's mother should become his nurse, and how, under the guidance and care of his mother, Moses was reared to become the leader of the people of Israel! You see that in all that transaction, God did not need a man, and He did need a great woman; and He found women enough of the kind He wanted to do just the work that He wanted done. What more natural than that when Moses, years after, led

the people out from Egypt, there went by the side of the great leader his sister Miriam, and that they, with their other brother, became the united leaders of the children of Israel out from their bondage?

If God chose a woman to act in these cases, when the world needed a clear brain, a tender affectionate, loving, motherly heart, a firm and determined will, and chose the woman to do it, and if when the people needed a leader to guide them out of bondage to freedom, He chose a woman to be among the leading instruments of that great undertaking, who shall dare to say, be he layman or priest, that such a woman is not God's woman?

The Bishop says there are certain classes of women who are God's women. We want to know who they are, because then we can range ourselves on the right side. God's women according to the Bishop, are "the Ruths; the Rachels and the Marys." We have some of the Marys here. Ruth was a remarkable woman, because Ruth was absolutely devoted to her mother-in-law, and that takes a great woman. I shall never rise to say that a woman devoted to her mother-in-law is not God's woman. But then, Ruth had some peculiar ways of getting along in this world. I hardly think the Bishop would like to have some of us who are unmarried follow Ruth's method of securing a husband. I hardly think he would like us to follow her line of courtship; yet the only two things for which she is admired are a devotion to her mother-in-law and a peculiar method of obtaining a husband. These are perhaps two very good things in themselves, but we should hardly think they were of such importance to the race that such a woman should be especially held up as a type of God's woman.

Then there was Rachel. We know two or three things about Rachel. One is that she had such a high sense of the subserviency of woman to man, that, while the lazy shepherds lay about, gazing at each other, and at the skies, and perhaps at her, she left them gazing while she went to the well to draw water to water the flocks. That might be the Bishop's idea of God's woman, but it is hardly my idea of the proper division of labor between the sexes. I should prefer to let the Bishop draw the water while I gazed. There is another thing we know about Rachel—that she was a very handsome woman. Every man and every woman likes to see a handsome woman; but I have heard it said that women are always jealous of each other's beauty, and always angry if anybody says anything about the beauty of another woman. This gathering of women is certainly an exception to the rule for we have been the proudest set of women you ever saw, because in the providence of God there has been gathered here with us in this council such a magnificent band of beautiful young women of whom we are all proud, and we glory in their beauty. Those of us who have passed our youth, look at these young girls, not with envy, but with a little bit of pain in our hearts, and say: "If God had only made us that way, we would have been glad." We do rejoice in each other, and we are glad of a good-looking young woman. Rachel was so good looking that Jacob wanted to marry her, and he worked seven years for her. She must have been a very desirable woman for Jacob to give seven years' hard labor for her. Nowadays if a man courts for a few evenings he thinks it is plenty of time to spend on it. Jacob waited seven years and then got cheated out of the woman he wanted, and had to marry her eldest sister. Rachel, however, was a courageous woman, and he was a faithful man, so he waited seven years more. The only other thing I know about Rachel is, that the Bible says she wept for her children because they were not. The inference

is that you men may go on behaving, as you say you do, improperly in politics; that you may make the politics of this nation dark, damaging and unclean; that at last you may have an unrighteous war, and then take our children and kill them on the battlefield, and all we have to do about it is to stay at home and weep for our children because they are not! We are to have nothing to say as to whether you shall kill them or not. All we are to have to do about it is to cry about it.

Then the Bishop tells us Mary was one of God's women. There are a number of Marys, and the Bishop does not designate which of them it was. If he means the Mary out of whom the seven devils were cast, I should not agree with him. If it was the Mary who washed the feet of Christ and wiped them with the hairs of her head, in token of penitence, I admire her penitence, but I do not admire the sin that led to the necessity of that penitence. If it was the Mary who was his mother, the Bishop has brought forward the wrong Mary to prove his case. What does the Bible tell us? In the fulness of time, God needed for the world a Redeemer. How should He give the Redeemer to the world? He gave the Redeemer to the world by choosing out of the world a woman to become the mother of the Savior of the race. God and a woman gave to the world its Redeemer. Men were counted out of the transaction. She did a great work for the world, but she did not do it in her kitchen, cooking chickens for conference season and other occasions when the ministers came around.

Then there was another Mary, and she is the Mary whom I have taken as my example in my profession. This was the Mary who stood by the tomb of the Lord, and there at the mouth of the open tomb she received the first divine commission from the Divine One Himself to go out into the world and preach the gospel of a risen Lord.

We have one other Mary, and that Mary was the Mary who sat at the feet of the Lord learning theology of Him; and the only reproof the Lord ever gave a woman was not given to Mary, the theological student, but to Martha, the woman who worried about her house-work, and wanted Mary to give up theology and go into the kitchen and cook the dinner.

Now then, here are the Marys, two of whom were sinners. One was the mother of the Lord, doing the greatest public work for the race that has ever been done in the world. One was a woman who was a theological student learning at the feet of the Master. The other was the first divinely commissioned preacher of the resurrection. I am glad that Bishop Vincent holds that women ministers are God's women; that women theological students are God's women; and that the woman who was the mother of the Savior of the world was also God's woman. I believe they were; I believe that the Miriams and the Hesters and Vashtis were God's women too.

When I was a girl I read the Bible through in order to select from it the two people who were to be my hero and heroine through life. My hero was Jacob, my heroine Vashti. Vashti disobeyed her husband, and left her palace because she had disobeyed her husband. I selected Vashti from among them all, because she did disobey her husband—a woman away back in the centuries, who recognized the dictates of her own self-respect; a woman who refused to become the puppet of a king, and of his drunken courtiers; a woman ready to give up a map and a throne, a husband and a kingdom, rather than do an ignominious thing; such a woman is God's woman, husband or no husband. I wish the world were full of Vashtis today, standing by the right of their individual self-respect; and I sigh to God for such womanhood.

The concluding remarks of Bishop Vincent were in relation to motherhood. He referred to that passage of Scripture which we have heard so much about in this discussion. "She shall be saved in childbirth." Most of us regard this passage of the Scripture as meaning that she shall be saved by the coming of the Child—shall be saved by the birth of Jesus Christ. She shall be saved because Jesus Christ came into the world to save not man alone, but women also. Women shall be saved because of the coming of Him who is the Emancipator of the race, women included. Believing this, we think the discussion which has been raised upon this line is a mere makeshift; it has nothing to stand upon.

There are two things to be considered in relation to motherhood. We have heard that motherhood is a crown of glory. They say motherhood is the greatest crown of glory which a woman can wear. We answer, No; motherhood is not the greatest crown of glory which a woman can wear. Motherhood may even not be a crown of glory at all. Motherhood may or may not be a crown of glory. It may become a crown of shame. It requires that there shall be a something back of motherhood to define what motherhood shall be, and in this something back of motherhood lies that which shall make it a crown of glory. The highest crown of glory which a woman can wear is not motherhood. The highest crown of glory which a woman can wear is womanhood—true, noble, strong, healthy, spiritual womanhood; the daughter of the King, the child of God, the heir of the Lord Jesus Christ, equal with Bishop Vincent, or any man in the world. If the woman is first of all a woman, motherhood shall become to her a crown of glory; but after she is a woman, all things shall be to her a crown of glory, whether it be motherhood or spinsterhood. The mother heart of woman, the mother heart that reaches out to the race and finds a wrong and rights it, finds a broken heart and heals it, finds a bruised life ready to be broken and sustains it—a woman instinct with mother-love, which is the expression of the Divine love, a woman who, finding any wrong, any weakness, any pain, any sorrow, anywhere in the world, reaches out her hand to right the wrong, to heal the pain, to comfort the suffering—such a woman is God's woman. It matters not where she may be; where she was born, under what skies she has lived; she is God's woman, and at last she shall find her God.

WOMAN'S NATIONAL COUNCIL.

RESOLUTIONS.

Resolved, That it is the unanimous voice of this Council that all institutions of learning and of professional instruction, including schools of theology, law and medicine, should in the interest of humanity, be as freely opened to women as to men; that opportunities for industrial training should be as generally and liberally provided for one as the other, and that the representation of organized womanhood in this Council will steadily demand that in all avocations in which both men and women engage, equal wages shall be paid for equal work; and, finally, that an enlightened society should demand, as the only adequate expression of the high civilization which it is its office to establish and maintain, an identical standard of personal purity and morality for men and women.

Resolved, That the National Council endorses the general features of the plan of organization outlined in our president's address, and that the general officers fully elaborate the plan between this and the next session of the National Council.

Much interest will be felt in this proposed

plan of organization, which is very full and comprehensive. It is outlined by Miss Willard as follows:

"I believe we should organize a miniature council in every town and city, confederating those in every State, and instructing the State Council to send delegates to the National Council. The plan would be to let these delegates form a lower and the heads of national societies an upper house, whose concurrent vote should be essential to the enunciation of any principle, or the adoption of any plan. The president of this society should be (as has already been wisely ordained by this Council) eligible for but one term, and should have power to choose her own cabinet from the seven ablest women of the country, representing the industries, education, professions, philanthropies, reforms, and the religious and political work of women. We should thus have within the national government, as carried on by men, a republic of women, duly organized and officered, not in any wise antagonistic to men, but conducted in their interest as much as in our own, and tending toward such mutual fellowship among women, such breadth of knowledge and sympathy as should establish solidarity of sentiment and purpose throughout the nation of women-workers, put a premium upon organized as against isolated efforts for human betterment, minimize the sense of selfhood and magnify that of otherhood, training and tutoring women for the next great step in the evolution of humanity, when men and women shall sit side by side in government and the nations shall learn war no more.

"The Upper Council, as it might be called, would, by this plan, consist of two delegates from each society which, in its judgment, was national in scope or value, one being the president of that society, the other chosen by ballot at its last annual meeting preceding the session of the Council (which I would have convened biennially). This Upper Council would answer to the Senate of the United States, and the Lower Council, made up of delegates chosen by the forty-four State Councils from their auxiliaries, would be analogous to the House of Representatives. We should thus have an organization that would include all the various groups of women hitherto isolated (and, as a consequence in some degree provincial), while its basis would be so broad, its aim so far-reaching, and its plan so unique that no other society could consider its realm in any wise encroached upon.

"The same democratic basis of organization should extend to the local councils—i. e., each should be made up of two delegates from each local society of women in the city, town or village, one being the president of said local society and the other chosen by ballot of that society. The State Council should be made up of two delegates each, chosen in like manner from the local councils, these to form a lower house in the State Council, and the presidents, with one other representative of each State Society, to form the Upper Council in each State, the president and vice-president of the National Council to be elected biennially by a popular vote of all members of all local societies tributary to the National Council.

"We have wished for a method of inducing women to cast their ballots on a large scale; this would be quite sure to arouse an enthusiasm that would "call out the vote."

"As a financial basis, I would propose a dime a year to the National Council from each woman in each local organization of women in the United States. This would be burdensome to no one, and would be paid outside of all other fees.

Such a national society would incalculably increase the world's sum total of womanly

courage, efficiency, and *esprit de corps*; widening our horizon, correcting the tendency to an exaggerated impression of one's own work as compared with that of others, and putting the wisdom and expertness of each at the service of all. Nor would it require a vast amount of effort to bring such a great movement into being, for the work of organizing is already done, and the correlating of societies now formed could be divided among our leaders, each one taking a State, or a number of chief towns and cities.

Being organized in the interest of no specific propaganda, this great Association would unite in cordial sympathy all existing societies of women, that with a mighty aggregate of power we might move in directions upon which we could agree.

NOTES AND NEWS.

Miss Emma Leach and Mrs. Beach have recently become editors and publishers of the Ackley (Ia.) *Tribune*.

The New England Women's Club has voted by a large majority to join the General Federation of Women's Clubs.

Of the \$95,500 appropriated by Congress for the National Commission of the World's Fair, \$36,000 is for the use of the Women's Board of Managers.

A reception was given on the evening of March 31, at the New Century parlors in Philadelphia, to Miss Susan B. Anthony, Miss Florence Balgarnie of England, Mrs. Jane H. Spofford and Rev. Anna H. Shaw.

Mrs. Amelia E. Barr has just completed a Scotch romance, entitled "A Sister of Esau," which she has sold to the *New York Ledger* for \$2,500. The story is laid in Fife. Mrs. Barr is residing now at Orange, N. J.

The attempt at co-operative housekeeping in Evanston, Ill., has failed. The Co-operative Housekeeping Association has made an assignment in the County Court. The assets are \$4,000, and the liabilities, \$4,900. Housekeepers all over the country will regret it; but, despite difficulties and frequent break-downs in getting started, co-operative housekeeping is bound to come.

The appointment of Miss Emily Howland as a director of the First National Bank, of Auburn, N. Y., has called attention to the fact that several other women hold similar positions. Mrs. C. McCullough Everhard has been a director of the Union National Bank of Massillon, O., for the last three years. The two largest national banks in San Antonio, Tex., have each a woman among the directors. Mrs. A. E. Stribling has occupied such a place in the San Antonio National Bank for ten years, and Miss Sara Lockwood in the Lockwood National Bank for five years. At Mt. Sterling, Ky., Mrs. Laura M. Bent was elected director of the Farmers' National Bank in 1887, and has the same office in the New Farmers' Bank, which has succeeded the former institution.

NOTICE.

Dr. Ellis R. Shipp's class in Obstetrics will open at No. 24 S., 7th East St., Monday, April 13th, at 10 a. m. The great demand for well trained nurses and competent accoucheurs, should be a stimulus to those ladies who have aptitude for these noble works, to take advantage of such schooling as that given in Dr. Shipp's classes, which is always on easy terms and very satisfactory. For particulars communicate with Dr. E. R. Shipp, either personally or by letter.

Mrs. M. Isabella Horne, Prest. Mrs. Mattie Naisbitt-Thomas, Sup

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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 19.

SALT LAKE CITY, UTAH, MAY 15, 1891.

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MAY SONG.

We come from the hill-tops far a way,
Tripping along, so blithe, and so gay;
The fairest flow'rs and sweets we bring,
With music we make the wild-wood ring,—

To welcome the maiden May,
For we crown our queen to-day,
The maids of honor her throne surround
And cast their garlands upon the ground.

We search for bloom where the fairies dwell,
We hunt for buds in the shady dell;
Roses and lilies in wreaths we twine
Woven from every leaf and vine,

To adorn the queen of May,
Whose sceptre we own to-day,
And the sweet notes for her we sing
And our purest offerings we bring.

The maids who come from the sunny hills,
Have bathed in the sparkling, bubbling rills,
Have revel'd in loveliness, and light,
And quaff'd the nectar of dewy night;

They have come to crown queen May,
In their own sweet, graceful way,
The maids of beauty, lift up their voice,
For the queen of May, they made their choice.

E. B. W.

THOSE OLDEN DAYS.

Those olden, olden days!

When the world and we were young;
Looming through the golden haze
Which the years have around them flung;
When the full matin roundelays
With which the woodlands rung
Were a prophecy divine,
And the chalices of life
Brimmed with rich and ruby wine,
That so braced us in the strife
For the myrtle and the bays—
O, those olden, olden days!

Ah! whither have they fled
With their fond remembered dead?
The faces that we miss;
Lips we ne'er again shall kiss;
The vows that then were spoken,
Aye, and troths, alas, since broken!
Where, O where is now the dream,
And where the dreamers now?

I see the breadth of a noble brow,
And faces that beam with the magic gleam
Of genius-lighted eyes.

I see a maiden fair,
With the sunlight in her hair,
And a soul as white as the stainless light
That streams from the upper skies.

Ah! the years have chastened a lingering few,
In sunshine and shadow and falling dew;
And the touch of the Christ has so softened the pain
As to change into rubies the dull drops of rain;
And service and sorrow a beauty have lent
To the lives that in waiting and patience are spent;
And time in his flight has a benison shed,
As the chestnut has faded that whitens the head;
And this be the myrtle, the laurel, the bays,
That we gather and wear since those old, olden days—

S. GRAVES.

Atlanta, Ga.

THE RICH AND THE POOR.

CARDINAL GIBBONS' PAPER.

That distinguished prelate utters words which ring with truth and sincerity, and calls the unthinking to a realizing sense of their personal obligations. He sounds a note of warning, too, which must not go unheeded, if the peace of the nation and the security of the home are to be maintained. He says: "If we may believe those who stand upon the watch-towers and scan the signs of the times, a tempest of war, to which all former wars were holiday tournaments looms big upon the horizon and threatens to overwhelm the world in the horror. Wealth and poverty, they say, stand more and more apart, and glare across the widening chasm more fiercely. 'While the wicked are proud, the poor man is set on fire!' Capital and labor, after severe skirmishes with varying success, are arming for the supreme conflict. How imminent the struggle may be no man can affirm precisely, but signs there are which may well fill us with disquiet. The rich are daily becoming richer, the poor, poorer; luxury, high living and the pride of life are on the increase. The thirst for wealth becomes daily insatiate; the cries of the distressed more sharp and loud and poignant."

"The economic conditions of the United States are fast approaching those of England. The homes of the poor are more marked by destitution and squalor; the light of heaven is being closed out from miserable tenement room and attic; flesh and blood are becoming more cheap, and bread more dear; the well-being of the car-horse is more solicitously watched than that of the driver. Small wonder that strong men, maddened by the tears of wife and cries of starving children, band themselves together, and sometimes resort to deeds of violence.

"It is high time, then, that Gladstone, Manning, and Hughes, in England, should with grave anxiety review the situation and sound a note of warning. Most opportunely, here, does a millionaire like Mr Carnegie declare it to be the duty of a man of wealth, first, to set an example of modest, unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and, after doing so, to consider all surplus revenues which come to him simply as trust funds which he is called upon to administer; the man of wealth thus becoming the mere agent and trustee for his poorer brethren."

"What, then, is the duty of all good men to avert the crisis? The answer is simple and all-embracing. Back to Christ, his example and practicable to all. There is enough, and more than enough, within the pages of the

four Gospels to disarm at once this array of class against class. The sacred pages teem with warnings to the rich. They are the words of eternal truth. About their meaning there is little substantial difference of opinion among Christians of all shades. The bane of our times is that the voice is no longer to many a living voice, in the rush and clamor of money-getting; the sacred characters are overlaid and well-nigh obliterated by the daily-gathering dust of worldliness. Yet, the Rev. Hugh Price Hughes is right in affirming that in the Bible the spirit of wealth and of greed is oftener inveighed against than the crime of adultery or drunkenness.

"In the evening of careers of unexampled brilliancy and distinguished public service two of England's greatest men, seer-like, lift hands and voices of warning. The conditions which have come upon that land are, it is to be feared, fast assuming shape and consistency here. Let, then, the leaders of opinion and the directors of conscience in this great republic strive earnestly and fearlessly by example and precept, to avert the coming strife.

"Above all, like the French workmen of the Val-de-Boise and that great Christian socialist le Comte de Min, let employers and employed come together in amity, with a view to mutual understanding. Let them state their mutual grievancess and ascertain their mutual demands and temperate Christian counsels reigning, the result will be lasting peace."

NATIONAL COUNCIL OF WOMEN.

At the meeting of the Executive Committee on Tuesday afternoon Feb. 24, 1891, the following officers were elected for the ensuing year.

Mrs. May Wright Sewall, Indianapolis, President; Mrs. Ella Dietz Clymer, New York, Vice-President; Mrs. Rachel Foster Avery, Philadelphia, Corresponding Secretary; Mrs. Isabella Davis, New York; Recording Secretary; Mrs. Lillian M. N. Stevens, Maine, Treasurer.

At the final Executive Session of the Board of the National Council of Women the following resolutions were passed:

RESOLVED: *First*, that the National Council of Women of the United States send a memorial to the clergy of the Methodist Episcopal Church, asking, inasmuch as 62 per cent. of the membership of that denomination has already by formal ballot expressed a desire that women be admitted to the General Conference that the clergy shall, in accordance with the will of the laity, grant the admission of women to that body.

Second: That the Council ask that women be placed on the Sunday School Lesson Committee, and on all committees appointed in the various churches for the revision of their creed.

Third: That the Council urge upon the National Reform Divorce League the eminent fitness and consequent obligation of placing women on its Board.

Fourth: That the Nation Council of Women shall present to the proper authorities a formal request that in all departments of its service the Government shall pay its employees equal wages for equal work, and that both in engaging and promoting its employees it shall con-

sider efficiency and not sex, and thus set a standard for the country.

Fifth: That inasmuch as the Columbian Exposition of 1893 will afford an exceptional opportunity for convening representatives of all countries, the officers of the National Council shall invite the officers of the international Council of Women, Millicent Garrett Fawcett President, to hold its first meeting in the Summer of 1893.

RESOLVED: That the general officers shall appoint a committee of women whose duty it shall be to report within a year suggestions for a business costume for women which shall meet the demands of health, comfort, and good taste.

RESOLVED: That the Council approves the movement for preventing the slaughter of birds for the sole purpose of ornamentation, and that it asks American women to imitate the example of the Princess of Wales, who has forbidden the use of the plumage of singing birds on her toilets.

The Council also resolved to furnish a block of stone or marble, suitably inscribed; to place in the monument to be erected over the grave of Mary, the Mother of Washington, and voted to commend to all organized bodies of women the objects of the Mary Washington Society.

Before adjourning, the Executive Committee passed a cordial vote of thanks to the musicians whose gratuitous service had enhanced the enjoyment of the meetings, and to the press, local and throughout the country, for the splendid service it has rendered the Council during its session.

A SMART WOMAN.

BY CLARA SELLECK.

"My wife is the smartest woman living. I don't believe there is another in the country like her," and Farmer Jones leaned on his rake with a satisfied air, and took off his hat to wipe the perspiration from his brow.

"If she was like other women, a-gadding about and spending all a man earned, I'd never get rich." He rubbed his hands together complacently and went to work again raking the hay, from which he expected to realize a generous sum.

The young man to whom the conversation was addressed, said to himself, "For my part I'd rather be poor all my life than to have such a toiling, tired-looking slave for my wife. Its none of my bread and butter, only I do hope he won't keep me waiting for my pay when Saturday night comes, for I want to take Sallie on that excursion next week.

The young man kept steadily at work for Farmer Jones had no idlers in his vineyard, while he whistled to the time of his rake.

"No slave my wife will ever be
To scrub, and work, and dig for me,
With ne'er a kiss, a laugh, nor smile
To light the labors of her toil.
Her face with love will shine, will shine,
And sweet to know that she is mine."

Yes, Farmer Jones' wife was a smart woman. Before she was married she possessed many accomplishments, besides thoroughly understanding the mysteries of housekeeping. She was considered quite the smartest girl in town, and when she married a poor farmer, she did so with the expectation of placing her shoulder by the side of his against the wheel of poverty.

With the advancing years, as prosperity smiled upon them, her burdens grew heavier. The piano was never opened except for company. Her heart found no music in the glad songs of old. No hired girl ever darkened her door. "They were too expensive," her husband said.

When the children were sick with the fever she asked him to hire a girl, but was met with such a rebuke she did not repeat the request.

His tenderness had been swallowed up in his eagerness for wealth.

"If he would only give me a kiss, or an encouraging word, sometimes," she would sigh, "I would toil on without a murmur, for love lightens labor."

"Only a few years more," he would say, "and then we will take it easy, and the children will be able to take care of themselves, for I've brought my children up to work."

After a while the "few more years" passed and he did "take it easy." He could look over the broad fields and claim every acre of ground. The waving grain and fields of tasseled corn were all his. His pastures were well stocked with cattle. He could look into his house and see his children, most of them grown. He could look for the counselor and helpmate, who had helped to accumulate all these good things, at his side, and look in vain. He could sit in the firelight and weave financial webs, but he could not see the patient woman, either knitting or sewing, and ever ready with wise suggestions, who had been the light of his home.

Yes, he could "take it easy" now, but it was alone; for one day he came home to find the tired soul, who had so longed for rest, at rest. The dimmed eyes were closed to awake in a glorious dawning. The care-worn hands had ceased their labor; they were crossed upon her bosom, while her sealed lips seemed to say reproachfully: "I have done what I could; angels could do no more."

Mr. Jones alludes tearfully to the mysterious ways of Providence in removing such a "smart woman" from the world. But does he never think in the hour of retrospection that he had something to do with her too early taking off, and that a fitting sentiment for her tombstone would read:

"Worked to death."

The Answer.

CLOSING CLASS EXERCISES.

We had a very enjoyable time on Saturday, May 2nd, at the closing exercises and examination of Sister Hannah Sorenson's class in obstetrics; she having taught a class of twenty members during the last four months. The Relief Society hall was crowded, there were many of our local sisters and a few brethren, and also many of the sisters from other settlements, showing that a great interest was taken in regard to Sister Sorenson's methods of teaching obstetrics, which is indeed most delightful and instructive, combining as she does religion, morality, hygiene, temporal laws, with much valuable instruction; treating upon the most minute details pertaining to our physical welfare, to the most difficult cases known in obstetrical practise. Sister Sorenson has had over thirty years practical experience in this line, the knowledge she is in possession of is of incalculable benefit to the mothers and daughters in Zion, and her most earnest desire is that others, as well as herself, might be in possession of this knowledge, that the suffering of women be lessened, and that they may more thoroughly understand their own organization, and the God-given laws which govern the same; and I trust the day is not far distant when every daughter in Zion will see the necessity of learning these things, laying aside their false prejudices, and traditions, and seeking to understand true and correct principles, which will benefit them, and their posterity through time and all eternity.

Sister Sorenson will also commence another class on the 25th of this month which is very

encouraging, as it shows a desire in the hearts of the sisters to become proficient in those things that are most necessary for women to understand.

M. A. S.

Lehi, May 6, 1891.

ROSA BONHEUR.

Rosa Bonheur, the greatest animal painter of her time, is sixty-seven years old, yet she says she has still work enough in her mind to fill two lifetimes. In 1850 she bought a house in the little village of By, on the banks of the Seine, not far from the forest of Fontainebleau. There she has lived and wrought ever since. She has added stables and a studio to her house. In the stables and grounds she has had from time to time a veritable menagerie of animals, including lions, chamois, bears, gazelles, and an elk. It is refreshing to read that her studio contains not an article of bric-a-brac and scarcely anything that is not needed in the work of the great artist. No "kickshaws" and no trash. She has always been an early riser. She says the morning is the best time for work. Her animals are also more docile than. She spends much time out doors, walking or riding in a little carriage, which she herself drives. At her work and out-doors she wears a man's clothing with a peasant blouse. Her life has been devoted to her art, pure and simple, and rich has been her reward. There are wrinkles in her face, but her enthusiasm keeps her young.

Washington is the only city in the United States that can afford to pay a Charity Commissioner three thousand dollars per. annum to distribute fifteen hundred dollars to the poor of the District. "The poor you have with you always says the Lord" and the office holder as well. Let the poor trust in God, while the Charity Commissioner draws his salary, the poor are entirely unselfish as well as helpless in this respect, but they are handy to have around in the creation of Professors of Economy and chairs of Political Science. etc., with the title of Ph. and Gg. Professors of soft snaps at the expense of the people. It is enough to make the elements weep and the earth to quake occasionally and go on a rampage but unfortunately the office holders are never swallowed up in the avalanches or chasms, for behold we have them with us for all time.—*The Working Woman.*

MISCELLANEOUS.

Genius is the gold in the mine; talent is the miner who works and brings it out.

But one thing on earth is better than a wife, and that is a mother.—*Leopold Schoner.*

When selfishness comes in smiling through one door, love walks out grieving through another.

Fear sometimes adds wings to the heels, and sometimes nails them to the ground and fetters them from moving.—*Montaigne.*

The preference of traditionalism, of outworn, lifeless finalities, to an ever open spirit of inquiry, is not a foundation of faith, but a form of unbelief.—*Samuel Johnson.*

The greatest of fools is he who imposes on himself, and in his greatest concern thinks certainly he knows that which he has least studied, and of which he is most profoundly ignorant.—*Shaftesbury.*

AN ACROSTIC.

IN MEMORY OF DANIEL H. WELLS.

Devout and conscientious from his youth.
A fearless patron of the "Cause of Truth."
No dread of opposition swayed his mind,
In all conditions uniformly kind;
Enlisting in the hour when cowards flee,
Led by his love of right and liberty.

How truly great, how wise, and good was he,
All learned to love who shared his company;
No one could fail his virtues to admire,
More generous oft than prudence would require;
Exemplifying what he sought to teach,
Revered was he by all who heard his speech.

When falsehood's minions vex the saints no more,
Eternal Truth prevails from shore to shore.
Like Abram's blessings, his shall never cease,
Like stars above, or atoms by the sea
Shall be the heirs of him whose name you see.

W. C.

THE DIFFERENCE.

Grandmother doted, when she was a girl,
On back-stitch and hem-stitch and cross-stitch and pearl,
Was taught in her teens by her own careful mother
To make the fine shirts for her father and brother.
Blithely she sung over distaff and reel,
And merrily tripped back and forth at her wheel.

Grandmother's granddaughter runs a machine,
Paints like a Titian on panel and screen,
Runs over to Paris to buy a new dress,
And lectures and docters and writes for the press.
Little she knows about distaff and reel,
But dotes—oh!—so fondly on grandmother's wheel:
She decks every spoke with a fine satin bow,
And then sets it up in the parlor to show.

Patient and firm through her youth and her prime,
With precept on precept and line upon line,
Her hands full of work and her head full of cares,
Grandmother managed her household affairs—
Her closets and presses by prudent forethought
Filled with the work by her deft fingers wrought.
She married her husband for better or worse
And in her whole life never thought of divorce.

From club to committee, from concert to play,
Grandmother's granddaughter hurries away.
To her church and her charities, culture and art,
She gives much of her time and a deal of her heart.
Her world is so busy, her work is so wide,
She can spare time and thought for but little beside,
Nor pauses to think in the hurry and strife
Of the peace and contentment of grandmother's life.

CICILY CORWIN, in *Hearth and Hall*.

THE GIFTS OF THE GOSPEL.

Not long since I was told by a person of my acquaintance that the gifts of the Gospel did not prevail in this Church to day as they did years ago, I listened with astonishment. "Do you think so said I? I believe you are mistaken, and I hope so at least. I know we are humiliated by the human family many times. But may God forbid that we should grieve the Holy spirit that has blest us to the full capacity of our faith in our Heavenly Father.

Did He ever leave us when we went with relying confidence to Him for His aid and assistance, in any trouble whatever? No never. To this I can testify and so can many others that are living to day, besides those who have gone home to rest in heaven.

I would here add. We can afford to lose wealth and our good name in the world when we know that we do not deserve to lose it; since humility makes us acceptable to God. But we cannot afford to lose the gift of the Holy Ghost, which will show us things to come and bring all things to our remembrance.

That gift which enlightens the mind and enlivens the soul: and gives that peace of mind which the world can neither give or take from us. Did not the Apostle say "ye are temples of the living God, when His spirit dwells in you.

This spirit was promised to be given to those who observe to keep the laws given by Jesus the Savior of the world. What does Moroni say upon this subject? (Section 7—verse 4)

The Angel Moroni says, "The Lord prepareth the way that men may have faith in Christ and the Holy Ghost may have place in their hearts according to the power thereof. And Christ saith if ye will have faith in me, ye shall have power to do whatsoever thing is expedient in me. And he hath said repent all ye ends of the earth, and come unto me, and be baptized in my name, that ye may have faith in me that ye may be saved.

Moroni says "Now my beloved brethren if this be the case that these things are true which I have spoken unto you God will show unto you with power and great glory at the last day that they are true: and if true has the day of miracles ceased? or have angels ceased to appear unto the children of men—or has He withheld the Holy Ghost from them or will He so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved."

"Behold I say unto you, nay; for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore if these things have ceased, wo be to the children of men, for it is because of unbelief, and all is vain."

"No man can be saved according to the words of Christ save they shall have faith in His name; wherefore if these things have ceased, then has faith ceased also and awful is the state of man: for they are as if there had been no redemption made."

"But behold my beloved brethren I judge better things of you: for I judge ye have better faith in Christ because of your meekness; for if ye have not faith in Him then ye are not fit to be numbered among the people of His church."

Will these words apply unto us? are we meek and humble? or do every day affairs occupy all our time. Well every day affairs must and will occupy our time: but with an eye single to the glory of God we shall have greater light, is the Savior's promise and perform our duty acceptable. We cannot afford to grieve His Holy spirit and cause it to depart from us. We must seek that we may find; and in the first place seek to know what we are in the sight of God our father: for He saith Mat. 7 chap. 25 ver. "Not every one that saith unto me Lord, Lord shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven." 22nd verse also says "Many will say unto me in that day, Lord, Lord have we not prophesied in thy name? and in thy name done many wonderful works?" 23 verse "And then I will profess unto them I never knew you; depart from me ye that work iniquity."

When we lose the gifts of the gospel, we may know of a truth that we have grieved the Holy Ghost which was given us after baptism by the laying on of hands. The most precious gift of all: because we need the light and intelligence it so freely imparts to all who in sincerity have faith in Jesus and His teachings.

We need it when we offer up our prayers, that we may ask not amiss, but ask for those things most expedient for our good and this great preparatory work of meeting the Lord of heaven; yes and of earth also.

Yet there is another who claims the earth and all that is on it. You will remember he took Jesus up into an exceeding high

mountain, showing Him all the kingdoms of the world and the glory of them, and said "all these things I will give unto thee if thou wilt fall down and worship me."

Without any contention Jesus only replies "Get thee hence Satan: for it is written Thou shalt worship the Lord thy God, and Him alone shalt thou serve. Mat. 4 chap. 8, 9, and 10 verses.—Can any one doubt, that those who will measure themselves by the pattern that Jesus gave the human family to live by, and live in accordance to it, will be tested every whit as Jesus was. Yes, like gold tried by the fire.

Accordingly we need those gifts and graces that the ancient Apostles had; that our prayer may be offered in an acceptable manner; for the Apostle says the effectual, fervent prayer of a righteous man availeth much. We have known this to be true and shall we doubt it now?

We need to pray for the heads of government. Look at the precarious times awaiting us to day. Italy is insulted and offended. The working men have an uprising. The Indians also another uprising. What will be the result of all this, and where shall we go for wisdom but to the fountain of light and intelligence?

St. Paul says, in Corinthians 12 chap 4 verse "There are diversities of gifts but the same spirit. There are differences of administration, but the same Lord. And there are diversities of operations but it is the same God which worketh all and in all." He then speaks of eight gifts given by the same spirit. For by one spirit are we all baptized into one body, and the foot shall not say, because I am not the hand I am not the body, or shall the ear say because I am not the eye I am not of the body. Is it not of the body? The eye cannot say to the hand I have no need of thee: or again the head to the feet I have no need of you. Now ye are the body of Christ and members in particular, 27 verse. And God hath set in the Church first apostles secondarily prophets, thirdly teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues.

He then asks "are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak in tongues? do all interpret? But covet the best gifts and yet I show unto you a more excellent way." He then speaks of *charity*, as the greatest gift of all; he also says "these gifts are for the work of the ministry, the edifying of the body of Christ, until all come into the unity of the faith."

How can we come into the unity of the faith only in the straight and narrow path that Jesus marked out and followed himself. He also says "Take my yoke upon you and learn of me for my yoke is easy and my burthen is light." With this Spirit the Holy Ghost it is easy and the burthen is light. Without it we find dark and confused minds, and a dreary and cold world, when destitute of that loving spirit of truth the Holy Ghost. May we never consent to grieve this Spirit or cause it to leave us to ourselves while we stay upon this earth.

M. E. KIMBALL.

Chief Justice Green, sitting as District Judge at Guthrie, Oklahoma, has rendered a decision that women are eligible to public office, Miss Cora E. Diehl was elected register of deeds, but the former register refused to surrender the office, on the ground that a woman was not eligible. The judge held that Miss Diehl was entitled to the office and, further that a woman may, in the absence of a statute, hold any office not incompatible to her sex.

WOMAN'S EXPONENT.

EMMELINE B. WELLS, Editor.

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THE MUSICAL FESTIVAL.

Salt Lake City has already become somewhat famous as a musical centre in the West, partly on account of its great organ, and immense choir, and one might believe the rich natural voices of the boys and girls born in this mountain region. That climate and conditions of country have much to do with voices as well as temperaments the writer firmly believes, but be this as it may, the Latter-day Saints are a musical people and the cultivation of talent has been greatly encouraged by those who have had influence and ability in this direction.

The writer well remembers in the time of the exodus from Nauvoo when journeying through Iowa, the Nauvoo band, and singers, were such an attraction that they were asked to hold concerts in the little new towns through which the Pilgrims passed on their way.

Evan Stephens the present leader of the choir and President of the Choral Society, is a musical genius, both in teaching and in leading a great number of voices. Gifted beyond the multitude he is able to bring into harmony hundreds of voices and train them to follow his lead. He is not only a fine interpreter of other men's compositions of high quality and power, but is also a composer of considerable merit. His talent in composition has been acknowledged by men of experience in the musical world.

Utah is fortunate in having such a rare genius and one who has so many other admirable qualities of character that make him so useful in bringing out the latent talent of others. He has labored incessantly here to develop local talent, and has succeeded in accomplishing very favorable results, if he has not wrought out his ardent anticipations. Last year the musical concert given in the large Tabernacle in this City, was composed entirely of local talent, and the rendering of difficult, classical music exceeded the expectations of those who knew how short a time had been spent in training the singers.

This coming month, June, will witness an event of importance in the history of musical cultivation in this Territory unequalled here. Preparations have been going forward for some weeks, and to make it a most thoroughly enjoyable and delightful affair, Mr. Stephens has secured for the occasion two of the most noted singers of our day and time, Emma Thursby and Myron W. Whitney. Then we have some local singers with superb voices, Bertha Bayliss, Agnes Olson Thomas, Bessie Deane Allison, R. H. Easton and Heber Goddard soloists, and these with three or four hundred or more trained voices, will certainly create a deep and grand enthusiasm, such as nothing else in the world except good music can awaken.

Salt Lake may well be proud of the musical

talent developed here at home; the Tabernacle choir when rendering a grand inspirational anthem, or even hymn, lift the congregation to sublimest heights of emotional solemnity.

For the expression of those deeper feelings of the human soul where language utterly fails music is the only perfect interpreter. The appreciation of this divine art will be found in the crowded audiences that assemble on the rare occasions such as the coming June Festival. The people from all the country round about will avail themselves of this grand opportunity to hear the rendering of choice selections by celebrated artists, and home talent. The building itself is a great advantage and then the organ second to none in this country, adds wonderfully to the effect of the whole.

EDITORIAL NOTES.

If any of the sisters have extra copies of the WOMAN'S EXPONENT of Sep. 1, 1889, or May 15, 1890, they will confer a great favor by sending them to this office and will receive double price in return for each copy.

Sister Elizabeth Howard attended the Conference of the Relief Society and Y. L. M. I. A. of Morgan Stake at Morgan on the 9th and 10th of May, and also attended a general meeting of both organizations at Croyden, Morgan Co., in company with Sister Lydia Rich, President Relief Society of that Stake, and Susannah Hiner President Stake Y. L. M. I. A.

Sister Elizabeth Stevenson and Lillie Freeze visited the Summit Stake Relief Society Conference held at Rockport on Thursday the 14th day of May, and also the Primary Association meeting held the next day. At both these Conferences there was a good spirit prevailing and much interest manifested in the onward progress of woman's work.

June first is to be known hereafter as Children's Day among the Primary Associations, in honor of Brigham Young the founder of the Territory, and to perpetuate his memory in the hearts of the rising generation. It will be a beautiful tribute to him in all the years to come to celebrate his birthday anniversary in childish sports and songs of rejoicing.

This is the time to renew the membership of the Deseret Hospital Association, in May. It has now been established nine years. During that time about nine hundred members have been recorded, but comparatively few of them have kept up the membership fee of one dollar a year. The beautiful attribute of charity is praised by all, yet how few there are who put it to practical use, and in what way can we better show our faith by our works, than in bestowing charity upon the sick and the afflicted. To alleviate distress is one of the most excellent things, and to do it in a way that will be a public benefit, and without knowing whom we are serving seems to us to be an excellent method. We all give of our substance to feed the poor; we as a people donate liberally, but when we help to support a Hospital we are indeed lending to the Lord. Our sisters and brethren should come forward with the membership fees, at least that we may know that those who are carrying this heavy responsibility are in a measure supported by members of the association as originally organized. The Board of Directors remember with pleasure when President John Taylor moved forward in this matter, and himself became a regular member of the Association, with other Apostles and leading men of the Church. His example is worthy of imitation.

BOOK NOTICES.

ANNA ELLA CARROLL.

We have just received the work entitled "A Military Genius" "Life of Anna Ella Carroll of Maryland, by Sarah Ellen Blackwell.

It is a book of 168 pages, in nine chapters neatly bound, and contains a steel engraving of Miss Carroll when a young girl, a striking face, and displaying a beautiful neck and arms, being taken in the low neck and short sleeves, the fashion of the period, also the picture of Kingston Hall at Rohoboth Maryland where she was born, and portraits of Thomas H. Scott and Benjamin F. Wade. This lady now quite in years, having been born in 1815, claims to have greatly benefited the leaders of the late civil war, and has the papers to prove her work, but her claims to any compensation so far, have been ignored, or set aside, though they cannot be disproved. The author has collected together this material and published it, that the world may know how much was done by one woman to preserve the union intact. We have not yet had time to read the book but knowing much of the work of this wonderful genius, can safely recommend it and hope it, may find a place in the homes of the people all over the country, that at least she may have some little remuneration for valuable services from the sale of the book. And there may, through the circulation of this work telling what she has done, come a time when positive recognition of her labors may be made by the Congress of the United States.

The book is for sale at the *Woman's Journal* Office 3 Park St., Boston, Mass., and at the Rooms of the Woman's Suffrage Society, 1406 G. St., Washington, D. C. Price \$1.10 forwarded free on receipt of Price.

YELLOW RIBBON SPEAKER.

This little book "The Yellow Ribbon Speaker," contains Readings and Recitations suitable for Woman Suffrage Associations, parlor-meetings and entertainments compiled by competent judges of articles on this subject, Rev. Anna H. Shaw, Alice Stone Blackwell and Lucy E. Anthony, all young women of practical judgment and reliability. The matter is collected from the writings of men and women most of them of national reputation, for instance Wendall Phillips, Lucy Stone, Susan B. Anthony, Phebe Carey, George William Curtis, Henry Ward Beecher, Thomas Wentworth Higginson, Zerelda G. Wallace, Grace Greenwood, Hon. John D. Long, Harriet Stanton Blatch, Harriet H. Robinson, and many others "Three Dreams in a Desert," by Olive Schriener, is alone worth the price of the book. All woman's associations and those who want posting on these questions will find in this little work suitable prose and poetry, containing sound logic; and some of the recitations are very humorous. The book is published by Lee and Shephard, Boston, Mass., price 50cts. All suffrage associations should keep a supply of suffrage literature.

FIFTY-FIFTH WEDDING ANNIVERSARY.

MR. AND MRS. JOSEPH HORNE.

It is very rarely the case that husband and wife both live to celebrate their golden wedding, though it does seem that there are more of these half-century weddings celebrated than there used to be or perhaps it is because they get published in the papers more than formerly.

On the evening of May 9th, 1891, Joseph and Mary Isabella Horne celebrated their fifty-fifth wedding anniversary with a party of friends

at their beautiful new cottage on Third Street in this City. Both Mr. and Mrs. Horne are remarkably well preserved for their years, and no one would have judged the bride of fifty-five years to have been nearly the age she is, three score and twelve; she has a fine bright complexion and her hair has no tinge of gray. It is pleasant to contemplate such a long life of married happiness, and looking back over the years that are passed this venerable couple must have much to be grateful for, although in the changes that have taken place in this Church and they are both veterans in the cause, they have had much to endure, in toil and privation. They have had a very large family fifteen children; twelve grew to manhood and womanhood, and they have a great many grand children, in fact a numerous posterity upon the earth, all residing in the Rocky mountain region, and quite a number settled around them.

The party consisted of a few comparatively of their most intimate friends, those with whom they had been associated in neighborhoods and in bonds of brotherly and sisterly love.

During the evening remarks were made by several brethren and sisters present, President Angus M. Cannon being the first speaker; he referred to his boyhood when he had first known the host and hostess, and his pleasant recollections of Sister Horne's associations with his favorite aunt Leonora Taylor; he brought up such reminiscences of the past as were suited to the occasion and congratulated Brother and Sister Horne on their success in life, and especially in regard to their children. Thought it an example in Israel. Elder Edward Stevenson followed in a similar strain and Bishop Geo. H. Taylor made a few remarks also, each one complimenting Brother and Sister Horne and offering the most hearty congratulations. Sister Sarah M. Kimball who had, Sister Horne thought, known her longer than any one of the guests present, spoke briefly and naturally enough touched upon the subject of woman's position, and made some very good points. Sister Elmina S. Taylor followed her speaking tenderly of the motherly advice and instruction she had given to her that had been such a blessing and help. Sisters Smith and Richardson spoke in a sympathetic way also of the affection they cherished for her and the family. Mrs. Martha Horne Tingey, their daughter, recited "The New Church Organ," and their son Richard Horne sang an old-fashioned mirth-provoking song.

Delicious refreshments were elegantly served by the daughters and grand-daughters and a lively stream of conversation, mostly upon the scenes of the past and the changes that had taken place, was kept until a late hour, when the party was dismissed with a benediction by President Angus M. Cannon.

A PLEASANT PARTY.

A very pleasant party of ladies met by invitation at the residence of Mrs. Bathsheba W. Smith on the evening of the second of May to celebrate the 69th anniversary of her birth. All those assembled were particular friends of hers, and some of them had been associated with her for many long years in labors of love; several of these sisters had been acquaintances or neighbors away back in Nauvoo in the early days of the Church.

"Sister Bathsheba" as she is best known, (that name being more distinctive than the other) has had in many respects a serene and happy life, owing mainly to her even temperament and cheerful disposition. She is one of those well-organized or evenly balanced persons, that little things do not ruffle, and that even great troubles do not overwhelm with doubt and melancholy. In fact she is amiable and self-reliant. She has passed

through trials that many women would have sunk under, and yet she always looked upon them with heroism and fortitude, and now in her seventieth year, she stands alone, as independent as the evergreen, tree, youthful in her spirit, cheerful in demeanor and gentle and gracious as though her grand and noble husband were still by her side to lean upon, though he has long since passed to "the other side."

I need not enumerate those who were present only to say among the most distinguished guests were Zina D. H. Young, President of the Relief Society and Jane S. Richards her first Counselor, Bathsheba W. Smith herself being the second Counselor, and Sarah M. Kimball, the veteran Secretary; also Mary Isabella Horne, Treasurer of the Society, all of them grand Apostles of the faith. There were others present whose very presence was an inspiration and a charm, two of our sweet women poets Lula Green Richards and Emily Hill Woodmansee, and Mrs. Smith's daughter Mrs. Bathsheba Merrill, now a silver-haired matron, and granddaughters Alice and Maud, who waited upon the guests in the most delightful way, serving the appetizing viands and delicious fruits, cakes and creams in a natural, easy and dainty fashion.

The evening was spent in conversation upon various topics, also the renewing of old acquaintanceship, and congratulations to the hostess whose long years of service in the Church have only added dignity and saintliness to her appearance. A happy and peaceful spirit always prevades her home, and she ever has a smile and a cheerful face, and words of encouragement to greet her friends and co-laborers.

May her peaceful life continue to flow on in the same even channel, until she shall have finished her allotted time here on earth, and her usefulness increase with her years in giving counsel and imparting instruction and blessing the daughters of Zion in her calling, as a Priestess in the House of the Lord.

WHAT WE FOUND AT SISTER BATHSHEBA'S.

'Twas Saturday, the second day of May;
And Sister Bathsheba was sixty-nine next day;
The evening came, and tired though we were,
We went to pay our kind respects to her.
Not kind respects alone, but heart felt love,
Asking all blessings on her from above;
For this dear Sister Saint, is one whose heart,
In all pure, true affection claims its part.
And in her home, where angels love to dwell,
Of what we found I wish to briefly tell.

Little household angel,
Dainty, pure and sweet;
Springtime's loveliest emblem,
Babyhood complete:
Never fairer blossom,
On the earth has smiled,
Than our hostess' darling,
Tiny great-grand-child.

Tokens too of Summer,
Beautiful and chaste,
Pleasing to the senses,
Luscious to the taste;
With delightful fitness,
Free from worldly pride,
Her child and her child's children,
Lovingly provide.

Then, our own Bathsheba,
(Fancy thus conceives.)
Stands like glorious Autumn,
With its golden sheaves.
Sometime in the future,
Winter will have set
His white crown upon her,
But he hasn't yet;
She's the Autumn May Queen,
In whose praise we've met.

LULA.

TO MY SISTERS OF THE RELIEF SOCIETY.

How pleasant to me is the sunshine of thought and a devoted desire for the good of all humanity; it dispels the clouds and the gloom that naturally hover around us selfish mortals.

Did not all those, who were favored to be at the General Conference of the Church this month partake of the comforting influence that was so freely given to all present? and offered to the whole world of mankind.

We are taught "to call upon God while He is near and seek Him when He is to be found." I most humbly trust that my sisters will do this, those who through toil and expense came from a distance being hungry spiritually, were fed with the bread of life, and I hope have taken home with them sufficient to impart to those who were not blest to be present. May we not forget these precious things, like looking in the glass and turning away forget what we saw therein, but be able to treasure up the words of wisdom we heard, and continue to be even more faithful in all things that another Conference may bring us still nearer in spirit to become what our Father in heaven wishes us to be, and has given us the privilege to attain to aided by His spirit, faithful to the end of our lives, that the sunshine of truth may ever light our path and we as a band of sisters be united in attending to all our daily duties, that we may be one in our desires, and firm in our purposes, and as President Taylor used often to say for us "the kingdom of God or nothing." God has truly manned the ship of Zion with order and strength, that she has thus far out-ride the storms and has made headway against the waves of persecution that have rolled high around her threatening swift destruction. The invitation has been extended to many of the peoples of the world, to come and see what God has done for His people, here in the mountains;—and although the government has lessened our family circles, the affection and true love that has, and does exist, is a portion of heaven, that will produce its effect; and by peace in our hearts amidst heavy responsibilities, we shall not be forsaken. With the changes that have been brought about many of my sisters are now left lonely, with their precious children; do not be discouraged, be faithful in your prayers, true to yourselves in virtue and integrity, and you will not be cast down, for the promises are for you and for your little ones, fear not.

Excessive pride has been and is a great snare to many people, to be humble before God and grateful for His blessings, is the safe path to walk in, for through our deepest afflictions, if we will not murmur at His providences, come the bright rays of the sunshine of His Holy spirit. Experience is wealth, is knowledge, let us toil on and faint not by the way; oft gather with our little ones, in their Primary meetings, hear their sweet voices singing the songs of Zion, seek to elevate their pure minds, teach them true principles, tell them there are no mothers or children so perfectly organized, watched over and protected as among the Latter-day Saints. If their dear fathers have to be absent from them, or even go to prison for the principles they have embraced blessings are in store according to the things they suffer. Mothers who have to toil on with their little ones lonely, God will be with them, and if they are patient and humble, He will pour out rich blessings upon them; and their children will grow up to be good and honorable men and women. Sisters let us not be discouraged, we are a practical people and must prove our faith by our works of obedience, as it is a world of toil and hardship for a saint indeed.

We as a Society are engaged in a labor of love, in looking after the poor, comforting the mourner and all who are cast down through force of cir-

cumstances; let no just complaints go up to our Father in heaven of suffering that we could alleviate, either of the body or the spirit; we have many duties to perform, many calls are made upon us, and here let me say how I appreciate the noble and liberal response made by our sisters in the several stakes of Zion to the call for means to send our Delegates to Washington, D. C. to attend the Woman's National Council. Please accept from me and the sisters who were sent our most sincere thanks for your generosity in contributing for this purpose. It was to bless all, a general and unselfish cause, and will remove prejudice and spread the light, we have received, that we may be known for our good works among the nations. My sisters, I pray that you all may be blest in your earthly treasures, and in every gift and grace, with knowledge and wisdom and an abiding faith in the truth.

Let us sustain our home institutions and home literature and especially the EXPONENT; our only organ for the Relief Society in all its Stakes and branches, to hear of our meetings, our Conferences and to be informed of the workings and condition of the Society as a whole.

I very much regret having to be absent from home for awhile in Canada. I wished to have visited the sisters here and there in the various localities, and in the lonely little branches at a distance from head-quarters, I had greatly desired to visit them this season; but there is great comfort and satisfaction in knowing, that the same sweet influence is with all the saints in every land and clime; and may the good spirit be given in rich abundance that the good seed sown at the last Conference may bear much fruit, in more perfectly uniting us in the bonds of love and union which is to be enjoyed to all eternity.

I shall surely remember my sisters, hoping they may visit each other's branches and their Conferences, and annual meetings, strengthening the young people in the Improvement Associations, and in the Primary; to bless this one, strengthens all; comforts the parents, helps the Bishops lessens his labors; all are honored in observing these things.

It is more than earthly treasures to care for the poor, let no sigh of the needy ascend to our Father. When I return home I hope to meet often with my sisters and may our Father's blessing abide with us all.

Affectionately Your Sister

ZINA D. H. YOUNG.

President Relief Society, April 21, 1891.

LETTER FROM NEVADA.

Overton, Nev., May 9th 1891.

DEAR EDITOR:

Some time ago I saw a piece in the WOMAN'S EXPONENT written from our quiet little town which to do justice to the people and the place should be corrected. We live in a small settlement on a beautiful stream of water called Moapa, which empties into the Rio Virgin River we have plenty of land and more room for good settlers; we have quite warm weather in summer but generally a pleasant winter; we can raise almost any kind of grain, and plenty of fruit such as peaches, grapes, plums and almonds and any other kind that may be cultivated. Generally the health of the people is splendid, new settlers sometimes have chills when they first come; we have had some cases of la grippe and mumps here. I have lived here for almost ten years and have seen but one death of our people that being a small babe. We are thankful to our Father in heaven that we are not afflicted with diseases as they are in a great many other places; you can buy dried peaches at 8 & 10 cts. per pound, raisins 12½ cts., butter is generally 25cts. per pound, we have a good flour mill, can buy flour

as low as \$2.50 per hundred, we are a long way from any saw mill and of course lumber is scarce, and a valuable thing with us, some have shingle roofs on their houses and others have them covered with a kind of flag, we all afford a good lumber floor, we have beautiful shade trees in the summer they almost make a house for us being so cool we prefer them to the house, they are cottonwood, poplar, and locust trees not much of a variety, but we look for the time when this place will be more thickly settled then we will prosper better. We have Sabbath School and meeting every Sunday, also Primary, Relief Society and Church Class in which old and young take an active part. The children I can say are very prompt in attending Primary and Sabbath School, we have as good young men in our place as one would wish to associate with; we have no tobacco, strong drinks or bad language used amongst them, they are well respected; we live a long way from any large settlement the nearest being St. George and it is a quite a rough road to get here: hoping that this little article will find a place in your paper.

I am Very Truly &c.

E. C. C.

R. S. REPORTS.

the SALT LAKE STAKE.

The Relief Society Conference of the Stake was held in the 14th Ward Hall March 12, 1891, Mrs. M. Isabella Horne presiding. On the stand with the president were Mrs. Jane S. Richards, Mrs. B. W. Smith, Mrs. E. S. Taylor, Mrs. E. T. Webb, Mrs. E. Stevenson, and the Secretary, Mrs. E. Howard. Conference opened by singing "Once more we come before our God," prayer by Mrs. E. Stevenson, singing "Our God we raise to thee;" Roll called, fifteen Presidents, and eight Counselors responded. Minutes read and accepted, reports from twenty-two branches read.

Mrs. B. W. Smith spoke of the labor of love the sisters were engaged in, and urged the necessity of faith for the sick that they might recover; exhorted the sisters to faithfulness and diligence.

The secretary then read twenty more reports. Pres. Horne wished the reports condensed as it took up so much time; said we want to be faithful in visiting the sick and the needy, if we keep the commandments of God we have a claim upon Him and He will hear our prayers for the sick and distressed. Send for the elders to administer instead of relying upon Doctors, let us use mild herb medicines, and entreat the Lord to spare our loved ones; I fear we have too much pride and vanity among us, let us humble ourselves and be united in everything; and let us patronize our own institutions, sustain our woman's store; and do our best to make a success of this undertaking, we should work together in temporal affairs as well as spiritual, whatever tends to build up Zion, let us take hold with energy and assist in. Sister Horne blessed the sisters and asked the Lord to bless them.

Conference adjourned until 2 p. m. singing "Do what is right etc.," benediction by Mrs. M. W. Wilcox.

Afternoon session commenced with singing, "We thank thee O, God for a prophet," prayer by Mrs. E. T. Webb, singing, "O my Father thou that dwellest." The general officers of the Relief Society were sustained by the Conference and also the officers of the Relief Society of Salt Lake Stake.

Pres. Horne expressed herself gratified to have one of the Apostles present and knew the sisters were also thankful for his presence; hoped to receive counsel from him; but first would like to hear Mrs. Jane S. Richards

give an account of her representing the Relief Society in the Woman's National Council in Washington.

Mrs. Jane S. Richards expressed herself happy to meet in Conference with her beloved sisters, had been well instructed with Sister Horne's speech in the morning. The ladies East she said had treated the Delegates from Utah well and were as kind as they could be; spoke of her dreading to go, and of the encouragement she received from her husband; now that she had been and returned she was thankful, she was thankful it was over; explained how hurried and yet how long the Council meetings were; she had been favored in conversing with many ladies and explaining our position, felt she would like five hundred copies of the manifesto to distribute among them; thought to many of them it would be interesting reading; related items of interesting conversations she held with many influential ladies. There were quite a few gentlemen present on the third day of the Convention to hear what we had to say about Utah. Felt glad to be in the meeting, though she had seen many fine places and people while away, yet she felt at home here among the Saints; though she testified these ladies were working for the welfare of humanity the best they could; she had invited many of them to come here, and hoped they would, and if they did they would be received with love and hospitality; told them when coming to Utah to mix among the Mormons and not go to outsiders to get information to prejudice them against us.

Apostle F. D. Richards expressed his pleasure in attending the Conference, men and women he thought could not either of them get on very well alone, therefore he felt the sisters were entitled to some share of the very best attention in the church; husbands and wives received blessings together in the House of the Lord, which were to endure for all eternity; and they could be mutually helpful in performing their various duties. Spoke of our being gathered together now and growing and increasing; that the nations were looking to us and talking of us. Pres. Richards represented to the sisters in a very able manner the great good that had been accomplished in sending the Delegates down to Washington, and what good seed had been sown that would yet spring up to their honor, thought the association of the sisters among the influential women gathered from the different States would be beneficial, and the knowledge that the Relief Society had branches in many nations would become widely known, thought the sisters should not regret anything they had done to accomplish this great purpose.

"The press throughout the world are talking of the Mormons and wondering what we are going to do; they are anxious to know all they can about us, we should pursue the course that will help to bring about the time when the Lord will come to reign over all, never forget our religion, remember and always move onward etc."

Counselor E. S. Taylor made excellent remarks upon faith and the gift of healing, and other important subjects. Mrs. E. Webb and Mrs. E. Stevenson each spoke briefly and gave good counsel testifying to the goodness of God and urging the sisters to exercise greater faith.

Some business was transacted and Pres. Horne made a few closing remarks, hoping the good instructions which had been given might be a blessing and a help to all. Conference adjourned for three months, singing "Praise to the man etc." Benediction by Apostle F. D. Richards.

E. HOWARD, Secretary.

BOX ELDER STAKE.

The quarterly conference of the Relief

Society of Box Elder Stake convened in the Tabernacle in Brigham City, March 10, 1891. Sister Olivia Widerborg presiding, singing "Earth with her ten thousand flowers," prayer by Bishop Janson, singing "High on the mountain top." Minutes read and accepted, reports read by the secretary. Pres. Olivia Widerborg made some explanation concerning the reports; exhorted the sisters to diligence in their duties as wives and mothers.

Mary Watkins president of 4th ward; said "May we when our time comes, be worthy that welcome, 'well done, thou good and faithful servant,' let us do good when we can, both in our own family and in others, let our hearts be lifted in prayer to God."

Nancy A. Bigler, counselor in 2nd ward, felt to do all in her power to help roll on this work.

Sena Gregerson, counselor in 3rd ward, spoke of the assistance rendered by the girls, they were great helps in sickness and making clothing for the dead, said; "we should strive to make home attractive for our children and guard them from evil."

Coun. Mary Wright: "We need faith and need to sustain each other, to enable us to pass through our trials, although they are nothing compared to what our Savior endured, Let us build each other up."

Bishop Janson said the sisters are doing a great work and much good, knew they were as true in teaching doctrine and principles as the brethren, spoke of faith in sickness, and upon other subjects.

Pres. O. Widerborg; "sisters let us keep the spirit by which our brother has spoken, it will exalt us in the presence of God. Singing "The sun that declines in the far western sky," benediction by Elder Crawford.

Afternoon session, singing "How great the joy that promised day," prayer by Counselor Adolph Madsen, singing, "An angel from on high." Sister Hubbard president of Willard City; "we can not be thankful enough for our blessings, we have our name enrolled with our brethren and sisters, we need constantly to pray that it may always be so, spoke of the sickness and death of Sister Cook, she was a faithful saint, may we eventually be worthy to inherit the blessings we set out for is my prayer."

Sister Harper, president at Calls Fort, "I think the sisters in our ward are doing a little better than formerly, we have had a great deal of sickness, but it has been said the calamities should commence at the house of the Lord."

Condensed report read by Annie Wixom. Coun. Adolph Madsen, warned the sisters against the use of concentrated lye, also the use of coal oil in making fires, I beg your pardon for speaking of this, but terrible accidents have occurred, mothers should be careful with matches.

Pres. Rudgar Clawson; "These meetings bring about a spirit of union, the sisters have a decided influence for good or evil, just as they choose, it does not always manifest itself in a direct way, nevertheless it is felt."

Pres. Olivia Widerborg; "you and I can not afford to lose an opportunity to listen to the teachings of the Relief Society, we are called to give relief, let us look well after the sick and poor, in such a manner that we may gain the approbation of our Father in heaven; teach your children to honor the priesthood; let us take good care that our conversation and actions at home may be such that angels and our Father in heaven may hear; do not feel discouraged, whatever may be placed upon our heads, let us not murmur, He will give us power to bear it."

Apostle Lorenzo Snow; "looking upon this assembly I see a very peculiar people, 'Mothers in Israel,' I hope this is understood that you

realize you 'Mothers in Israel,' that we are the people of God, Joseph Smith said so; we are sifted out of the nations, the Lord says "they shall assemble together and He will raise up teachers to them," I see it verified here to-day you are gathered two of a family one of a city. As your president has said, you have sorrows and trials, you feel sometimes that you have not a friend, even the Lord seems to forsake you, but so it was with the Savior, Jesus Christ, we are not better than him, it seems we must suffer, but how well we feel when it passes and friends come; spoke of Job and how his wife counseled him in his great trouble saying "dost thou yet hold fast to thine integrity? curse God and die." We see this spirit in the world, people suicide to get out of trouble; but the mothers of Israel seek for the comforter, what is the comforter? the Holy Ghost; it is a principle of light, it is the principle by which all things are made, even the Lord on His throne, and according to our diligence in living pure lives we shall enjoy and comprehend this principle. It is your privilege to receive as great blessings as any women since the beginning of the world. Spoke of Rebecca and of the mother of Samuel and the prophetess in the temple who was told the Savior should be born. You can have influence in your homes for a great deal of good in connection with your husbands. Emma Smith, she was a very peculiar woman, Joseph was persecuted on the right and on the left, he would come home despondent, she would tell him, "this is the work of God, He will sustain you," how is it with you? when your husband comes home, do you say, "stay at home and keep me company," or will you encourage your husband to do his duty? you sisters are making a record, sending your children to school, and Sunday School, what pleasure for a woman to look back at a well-spent life, you need comfort, many of you perhaps are farther advanced than you know, I presume; what a beautiful thing it is to be a Latter day Saint, what a lovely thing it is to be a Latter-day Saint; what ever we fail to receive in this life we shall obtain in the next life, attend your meetings, you sisters who hold office don't feel discouraged, we all do sometimes, stick to the truth, stick to the Gospel, to your duties, all will be well, God bless the Relief Society, God bless the mothers in Israel."

Pres. Widerborg made a few closing remarks, singing, "Great God attend while Zion sings." Benediction by Bishop Jansen.

EMILY D. MADSEN, Cor. Sec.

W. S. A. SALT LAKE CO.

The W. S. A. of this county held its regular monthly meeting in the 13th Ward Assembly Rooms, Tuesday March 17, 1891, Pres. E. Howard in the chair; prayer by the Chaplain, Eliza Platte. The Sec. being absent Adella W. Eardley was elected Sec. *pro tem*, the Sec. read the by-laws of the W. S. A. of Utah. Pres. Howard made a few opening remarks in which she observed that we were all interested in the great work being done by the women of the world, and we should work for the same political interests, and for suffrage for all; thought when women had power we would have better governments and purer society; when the right people are in positions of trust we will have a reformation in many respects; urged the ladies to study politics more than they had done; referred to its being St. Patrick's day, and the way in which politics had been run many years ago. Hoped members of the association would be punctual in attending the meetings, and study carefully the woman's movement; "we ought to attend to every duty faithfully, for time is precious and we all want to improve."

Frances Smith, Louisa, Spencer, Mrs. Barton, Dr. Maggie C. Shipp, Margaret Caine, Adella Eardley and Mary Silver each spoke briefly but earnestly in defense of woman's rights, defining what they considered her privileges and advocating earnestness and determination.

Ch. Ex. Com. Elizabeth McFarlane thought we would have all the rights we wanted if we would only prepare ourselves for them; meantime men would have to be converted; if women attained to a higher plane, men would correspondingly rise higher.

May Talmage, said she was interested in suffrage; recalled with pride the last time her mother voted; she walked five miles to deposit her ballot; she thought women were advancing all over the world; realized there were some positions women could fill better than men." The suffrage in the hands of women will not detract from woman's duty at home; we should have a programme for our meetings and study and prepare ourselves at home.

Elizabeth Price, related some of the experiences and difficulties Lucy Stone had to contend with when first starting out in woman's cause; but opposition as we well know is greater evidence in favor than against a cause; woman suffrage had been agitated a long time and the cause will go onward and never fail, thousands of women have to make their own living and they need the ballot, ability and quality should be the test and not the sex, for office, all women could not get positions neither can all men.

Emma Finch made a short but interesting speech. Meeting adjourned, subject to the call of the President.

A. W. EARDLEY, Sec., *pro tem*.

Minutes of the W. S. A. of Salt Lake Co. held in the 13th Ward Assembly Rooms April 21st 1891, Vice Pres. Louisa K. Spencer in the chair. Prayer by Frances Smith. Minutes of the two former meetings read and adopted. Roll called.

Ch. Ex. Com. Elizabeth McFarlane addressed the assembly, said that Mormon women are and always had been religiously and socially free, they also wished to be politically free.

Sarah M. Kimball, Pres. of the Ter. Ass'n. and one of the delegates to the late convention held in Washington D. C. asked if it was not power, that women wanted, said that she for one wanted power! woman should seek to exercise all the powers which God has endowed her with, and not be contented to deplore her situation and bear it, but take measures to better the conditions. Recommended that we lay systematic plans at each meeting, for our next meetings work, thought that the exchange of thought and sentiment of the delegates at the Washington Convention had been mutually beneficial.

Phoebe Y. Beattie delegate to the Convention from Salt Lake County gave a very pleasing report of her labors, said they had been both pleasant and profitable, and that she had been highly complimented on the orderly manner in which our reports had been compiled and presented to the Convention.

Honorary Vice Pres. Z. D. H. Young said that we should exercise all the powers that we possess to educate our children up to a higher standard, than we at present have reached, learn where power emanates from, and use it to benefit the world; not merely our own and ourselves; one drop of water alone is of little worth, but a union of a large volume of tiny drops makes a mighty power.

Mary A. Freeze, Frances Smith, Caroline Dye, and Dr. E. S. Barney, each made a few pleasing remarks, after which the meeting was

adjourned until the third Tuesday in next month, at the same place, at 2 o'clock, p. m.
C. C. RALEIGH, Sec.

NOTES AND NEWS.

The Maine M. E. Conference has voted in favor of the women, 397 to 78.

Mrs. J. S. Ladd and Mrs. Martha E. Rolfe were recently elected school trustees in Great Falls, Montana.

Miss Willard has been criticised for being an officer of the National Council among whose ministers Unitarian and Universalist women predominate. The public will do well to remember that the Council knows no race, class, nor creed.

Nearly \$20,000 were raised in Denver, Col., in a single day, for the establishment of a Deaconesses' Home. Miss Dora Adron, the future superintendent, and Miss Elizabeth Caldbck, a graduated and experienced nurse, both of whom were trained in the Chicago Home, are already on the ground and at work.

The Woman's Canning and Preserving Company, of which Miss Amanda T. Jones, of Chicago, is president, is said to have a capital of \$1,000,000, and has one plant in operation in Chicago which can put up 500 cans daily. They have also decided to build a factory at Benton Harbor, Michigan, for the canning of uncooked foods.

OBITUARY.

There's another Bud removed,
Ere it felt the blight of sin
Through the gates the Angels made,
Our baby has passed in.

Died at Oakley, Cassia Co. Idaho March 28, 1891, Effie Louisa, daughter of L. J. Robinson and Sarah E. Richards Aged 11 months 21 days.

"Our's the loss and not our Darling's
Our's the pain and her's the joy
Our's the mourning and the weeping
Her's the bliss without alloy.

Her's the little feet that patter
Making music as they go,
Her's the little hand that beckons
Ever from the radiant shore.
Angel of the Lord to lead us
Where we'll never lose her more."

A SAD DEATH.

Died at Panacca, Lincoln Co. Nevada, April 13th, 1891; Jane Evelyn Wadsworth, aged twenty one. She was deservedly beloved by all who knew her; how great the bereavement of her sorrowing parents none can tell, and the eyes of her many friends are dimmed with tears, and their hearts are heavy with grief at the loss of one that has passed away in all the bloom and loveliness of her young womanhood.

She had herself drank deep of the bitter cup of sorrow. For in less than the short space of one year she had become a wife, and had tasted the sorrows of widowhood, and bade farewell to the cares of earth soon after becoming a mother. For what wise purpose she was taken away from this vale of tears, we cannot tell. We can only bow our sorrowing heads in humble submission to the divine will believing that what we know not now, we shall know hereafter for,

We know there is a world above,
Where all the faithful meet;
And we shall join with those we love,
Around our Father's feet.
And I shall hear sweet Jennie's voice
In holier purer tone
When all those blessed souls rejoice
Around the Eternal throne.

Yes this is the only balm and consolation our wounded hearts can receive, that if we are faithful and are found worthy, we shall in the morning of the resurrection surely meet her again; where all tears are wiped away and there shall be no more death,
Rest in peace sweet Jennie.

PHEBE C. YOUNG

IN MEMORIAM.

Mary E. Taylor, daughter of John and Elizabeth Bailey, and wife of Fred Taylor. We the sisters of the Relief Society of the Fourth Ward, S. L. City, unanimously adopt the following resolutions:

To the memory of our esteemed sister, Mary E. Taylor, who departed this life March the 11, 1891.

She was born in Salt Lake City, Christmas day 1853, in the Fourth Ward where she resided until her death.

She was a faithful member of our Society, being Secretary for 18 years, and always took an active part in what ever she was called to do. She took an active part in the Sunday School and other societies, until the cares of her family prevented her. She had a kind and cheerful disposition, and was benevolent to those in sickness and distress.

She was an affectionate wife and daughter, and an indulgent mother.

Whereas it has pleased our Heavenly Father, to call from our midst by the hand of death our beloved sister and friend.

Therefore, be it resolved that we recognize in the death of our sister the loss of a friend and co-laborer in the Relief Society.

Resolved that we esteem her goodness, patience and uncomplaining endurance worthy of our imitation.

Resolved that we extend our heartfelt sympathy to the family of the deceased and with them acknowledge the hand of our Father in heaven.

Resolved that these resolutions be recorded in the records of the Relief Society, and also be published in the WOMAN'S EXPONENT, and that a copy be forwarded to the family of the deceased.

SUSAN SPERRY,
M. A. HADLEY,
C. C. KIRK,
Committee.

April, 10, 1891.

Mary thou wast kind and gentle,
Good and noble, brave and true;
And thy spirits gone to heaven,
Where we hope to meet with you.

We must part from thee dear sister,
One we've known and loved for years;
And it grieves us all to sadness,
But we must dry up our tears.

Bless and comfort her dear mother,
May she live for many years,
To her children prove a blessing,
As she has in all past years.

And her husband; God will bless him,
If he puts his trust above;
And his children prove a comfort,
Though bereft of mother's love.

All her friends and all her kindred
Loved her tenderly and well;
She was good and sweet and patient,
With the ransomed she will dwell,
C. C. KIRK, Ass't. Sec., R. S.

THE WORLD'S FAIR.

A MAGNIFICENT OFFER.

The great "WORLD'S FAIR WORD CONTEST" is exciting universal interest and is one of the absorbing topics of the day. A Free Trip to Europe and \$800.00 for expenses is offered to whoever constructs the largest number of English words from letters contained in the text, "THE WORLD'S FAIR." Additional prizes, consisting of an Upright Grand Piano, valued at \$400.00, Silver Tea-sets, Sewing Machines, and many other useful and valuable articles will also be awarded in order of merit.

A Special Prize of a 14 kt. Gold Watch, valued at \$50.00, will be awarded to the girl, or boy, under 16 years of age, sending in the largest list. Every one sending a list of not less than 20 words will receive a prize. As the winner of the first prize may not care to make the extensive trip offered, the option of \$1,000.00 in cash is given. Send seven 2c. Stamps for Complete Rules. Premium Catalogue and a sample copy of the beautifully illustrated paper, "The Home Fascinator." The contest is open to any person in the United States or Canada. In case of ties on the largest list the first prize will be awarded to the one bearing the earliest post-mark, distance etc., considered.

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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

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AMONG THE GRAVES.

To-day I've walked among the graves,
Rambled at will 'mid the dead,
Far o'er many a battle field,
Where noble heroes fought and bled,
From broad Atlantic's rolling waves,
To western slopes of setting sun.
From North to South these countless graves,
Are now flower-enwreathed as *one*.
Silent they sleep beneath the sod,
Ne'er more at roll-call will they come,
Hearts that beat true with freedom's fire,
Are stilled, and lips for aye are dumb.
Our husbands, brothers, lovers, sons,
True to their country's call went forth,
Thousands in grand communion poured,
Their life-blood out upon the earth,
Think at what cost we roam in peace,
O'er this broad land from sea to sea,
Beneath the starry banner's folds,
Emblem of human liberty.
We flower wreath our country's flag
And o'er the dearly blood-bought sod,
We strew them unrestrained and free,
Where'er the foot of man hath trod.
Priceless blossoms of memory,
With never dying wreath entwined,
Whose fragrance shall forever breathe,
Adown the corridors of time.

L. M. HEWLINGS.

Memorial Day, Atchison Kan.

IN MEMORIAM.

TO LUCY COBB IVINS.

Sore are those hearts which death's cold hand hath swept—
And yet not lost is that young life whose steps
Halted abruptly by the beaten way,
Leaving life's dusty labyrinths to stray
In paths lit by the beams of endless morn.
The soul in seeming from life's current borne
Hath ceased not from the rounds of effort, made
For life's best glory. In her hands hath stayed
The selfsame task earth held before her sight;—
And where she wrought in darkness now is light,
The law of compensation makes complete
All that seems waste or void, and she shall meet
Her life's appointed mission in some sphere
That yields a better vantage. She shall clear
From lives best loved on earth whatever cloud
Of sorrow or of evil yet may shroud
Through the long years of parting she shall keep
A ceaseless vigil—not for those who sleep—
Friends long since passed, nor for the alien dead,
Themselves redeemed from all life's doubt and dread—
But for the living kindred she shall bear
A sacred mission; given to her care

These hearts sore wounded,—they shall know in hours
Of sorrow and temptation, subtle powers
Playing upon their being's finer keys,
And waking chords of hidden harmonies;—
Invisible white fingers o'er each heart
Holding its thought from grief and sin apart.
Dim shores shall beckon holding one so loved—
And loss is gain when stricken hearts have proved
The problem that woo's careless thoughts from earth
And given this first victory by the death
Of her sweet presence—faithfully she strives
To gather up the threads of those dear lives
Left desolate, and weave them into woof
Of perfect texture—as an endless proof
Of her life's rounded stature. In her hands
Ceaseless and patient ply the colored strands.
And whether faded with past years of loss—
Worn thin, or broken by earth's daily cross—
Are taken up—and through the grace divine
Of love, and the meek ministries of prayer, shall twine
In harmony of being when at last
Life's jar and tumult are forever past.—JOSEPHINE SPENCER.

WOMAN AS WIFE, MOTHER AND FRIEND.

[An Address given by Julia A. Farnsworth at the Commencement Exercises of the B. Y. Academy, Provo City, May 22nd, 1891.]

Yes, she is all this and far more, when she occupies her true position, and fulfils her destiny as God designed her to. Friends and Fellow-students: She is the capable guardian of her sons and daughters, the safest, ablest adviser and companion of her husband, the competent instructor of her children, the liberal giver of charities, and the sympathetic friend of the sorrowing. She is the architect of household comfort, and the preserver of all that promotes domestic sanctity and love, "combined with ever lasting confidence and success in the home circle.

The husband or father can build, or plan the erection of cottage or mansion, but he can never make its interior what it should be without the co-operation of *Wife, Mother or Friend*. God made man and woman equal; He endowed them both similarly, yet there is a great diversity in their organizations; one is incomplete without the other. No home, nation or community is what it should be, unless the united influence and intelligence of both are there. Man's and woman's strength, wisdom, refinement and purity are requisite to the vitality and advancement of society through every walk in life. In educational circles, woman is necessary; in religion she is constant; in art and science gaining eminence; in poetry and music she is capable; in ancient and modern history she is conversant; in fact, there is no place in civilization in which she is not an able support, and wise assistant, when allowed equal advantages with her brother.

She gives tone to music in church; life and beauty in the ball room; modesty and order on the rail road or steamboat; reverential culture on religious topics, modulation and heartfelt thoughts when temperate or moral subjects are introduced; patience and charity for the faults of boys, or transgressions of wayward sons.

Mothers never forget to pray, and teach their children the power of the same. From homes properly regulated, where order and affectionate discipline are found, where father and mother are *one* in principle, in faith, and in integrity; here will our nation find her

grandest statesmen, purest patriots, and worthiest representatives of honesty, virtue and truth. Nurtured by mothers, who regard goodness of character and purity of soul as intrinsic in value, as superior to all else combined, here will our noblest heroes and most honorable manhood find congenial soil. Colleges and seminaries give finish, but home culture, mothers and sisters influence—make, mould, and firmly implant that which time or distance can never efface. 'Tis here that life and vigor is given to every good act and thought, where, in childhood, every wrong or improper tendency is firmly yet unhesitatingly eradicated.

A mother who is a good, wise and intelligent woman may rest assured of an inheritance in heaven and an acknowledgement of her labors having been accepted in the great Beyond, though in this life she may carry her cross in seclusion, unaided by all except He who watches over, and sees our every act.

Young Ladies: We to-day hold a great deal of power (although we are not allowed to vote even if we were old enough). We are the ones who shall make or mar the conduct, the deportment, the condition to be, in this organization, called the students of the B. Y. A. One will exclaim! "But they are not all ladies." I know this, but in school as at home in religious, social and civil society, girls hold, or have an equal position with their brothers in maintaining order and discipline. With them to a greater degree, the character the status of good breeding, intellectual culture and refined dignity is held, the moral purity and high standard of society depends more largely on us, than our stronger brothers. Young men who are true at heart, honest in purpose, will seldom, if ever frequent places of bad repute such as gambling or drinking halls, if young ladies with whom they associate and respect, discountenance, and in plain terms disapprove these things, and by their decided actions, show they will not tolerate and will positively discard them as friends in the future unless these practices are *at once* abandoned forever. Therefore, girls let us prove ourselves worthy of the trust and esteem of each other; and of the high and noble calling our Eternal Father intends us for. Our mission in life is very important, and our advantages, legal social and religious many.

I will now close, but will tell my associates, boys and girls, I love you dearly, and hope we are friends that may always continue true. God bless and protect our Professors and Teachers. Fellow students, as we are on the eve of a separation; some of us go to homes at a distance, I trust we may all in future prove worthy of the good instructions and noble examples laid down for our benefit, during the passed, short, pleasant school year. May we be preserved and again reunited in the circle of a students association, when the time shall have past for our vacation Heaven help us to ever do and act aright, thereby gain the good wishes and kind regards of all just people, is my sincere prayer.

A TALK WITH MOTHERS.

EDITOR EXPONENT:

While on a visit some time ago among some friends, the conversation turned on the rearing

of children. We believe that children ought to be taught to honor and obey their parents in all things; that is right, but never try to make them fear those whom they should love, honor and obey; we think love will come spontaneous if there is any in them. We think its the duty of a mother in Israel to look after the spiritual as well as the temporal development of her children and to impress upon their youthful minds the importance and virtue of Gospel truths as well as their other duties. We think the most satisfactory way of training them is, as soon as they can understand, to teach them the laws of God and nature, and the punishment for breaking those laws; to be tempered with wisdom and love and not by passion or cruelty; it is a much better way to wait till passion is over before correcting a child: we shall this way gain more reverence and respect from them; parents must know, or ought to, that they in their sphere of action with the knowledge they have, are no more perfect than their children are in theirs. Parents need to be blest with a great deal of patience and forbearance; mine were quite strict but kind; we were not all our parents desired we should be through our hoydenish ways; we lived in a rural district and as soon as spring came around, we must be off to the woods to gather wild-woodland flowers, daffidills, blue bells and other wild flowers, this of itself vexed them, the writer thinks now that there was a great deal of the Puritan stock in them.

Oh! those were Elysian days to the writer, never to be forgotten; we should like to see more of the qualities, kindness and forbearance exhibited among some that call themselves Latter-day Saints, towards their children, we have seen children that were raised with ~~al~~ parents, they have left home and broke away from all parental restraint to pursue a course of independent wickedness.

What kind of homes are those where there are no smiles of welcome, or encouragement, homes of this kind may be habitations but never home as homes should be. For one to believe there is no place like home is a wholesome partiality, but to laugh and scorn another person's home is wrong and unbecoming, because it is not as one's own; no one need despair of having a good home of their own, while there are so many rich blessings all around us and if not, there are other blessings that the humblest may find, yea the plainest dwelling may become a paradise when adorned with the treasures of peace and contentment in them; these treasures are better than grandeur or gold a thousand fold, the writer knows this is so.

There was another matter spoken upon and that was most of mothers or those that act in the place of mothers, on mock or false delicacy towards their daughters; we know a mother's conduct ought to be exemplary at all times before her children, but we think it best for her to gain the confidence of daughters as they grow up to womanhood, so that they will come to her with their troubles, trials and the pleasures of their youthful lives, if mothers are so sensitive that they cannot teach their daughters the laws of nature concerning themselves they ought not by any means to be left to learn those things from their companions; they may be led astray, as we have known some to be, who have sought information this way concerning themselves, that their own mothers ought to have imparted unto them. Those mothers that feel so very sensitive about giving their daughters proper information concerning the laws of nature ought to buy good and proper books, that treat on those laws and place them where their daughters will be sure to find them, my word for it, it will come out right, I have tried it. Mothers or those that stand in the place of them, ought not if pos-

sible to prevent it, to allow their daughters to go into homes of their own without a pretty good domestic education as well as a collegiate one if they can obtain one; and not forgetting at the same time to teach them the simple laws of health, so that they may be prepared in some degree to meet with sickness and those natural consequences which are part of every woman's mission, and which inevitably comes to every household; and above all let us teach our sons and daughters to be virtuous and chaste in their lives, some think girls ought to have those properties more firmly established than boys, I think differently, if our boys have those qualities well cultivated there will not be many girls lacking in virtue or chastity; and let young men speak of all young women as they would like to hear them speak of their sisters; and the result would be a better state of society, if mothers are too sensitive to teach them the laws of chastity their fathers can, and if not they can read themselves the sermons of President Cannon and other Church authorities that have been given from time to time, they are very plain and forcible none need go astray for lack of teaching, all may maintain purity of character that will seek help from their Father in heaven. Much more might be said on this subject. Your sister in the Gospel.

ISABELLA P. PRICE.

Mill Creek, June 3, 1891.

WORLD'S COLUMBIAN EXPOSITION.

CHICAGO, May 19, 1891.

Mrs. Emmeline B. Wells,

My Dear Madam:—

Inclosed you will find your commission from the Isabella Association, instructions in the order to be followed, and a map of your congressional District.

Very truly,

Frances Dickenson, Secretary.

DUTIES OF A VICE-PRESIDENT OF THE QUEEN ISABELLA ASSOCIATION WITHIN THE UNITED STATES.

1. To ascertain the number of polling districts within her Congressional District and forward the same to national headquarters.

NOTE: Every County Clerk keeps a record of the number of polling districts within his County and the boundaries of each. In different localities, polling districts are known as townships, wards, parishes and precincts. In some of the large cities the boundaries of the polling districts are to be found in the office of the Election Commissioner, printed in pamphlet form or outlined on maps. These political divisions are chosen to avoid overlapping of efforts. We believe this to be the most systematic and economical method of national organization for women in the interest of any undertaking.

2. To select four women within her district who, with herself as Chairman, shall form the Congressional Directory.

3. To forward the names and addresses of these officers with membership fees to national headquarters that each may receive her commission.

4. To send a statement monthly to the national headquarters of the progress of the work in her district.

NOTE: Membership certificates in books of ten will be sent to the Vice-President on the receipt of eight dollars; thus allowing twenty per cent. of the membership fees for the expenses of the Congressional work.

5. To countersign the commissions issued to each Congressional Director, Enrollment Secretary and members of the enrollment committee showing the official position of each.

6. To represent her Congressional District during the sessions of the Isabella Congress.

NOTE: The Congress Hall will be furnished with a desk for each Congressional District and foreign country represented in the membership of the Association. The best thought within each district is desired on every social and industrial problem on the program. For this reason proxies will be allowed when in the judgment of the Vice-President any question can be better discussed by some other member of her district.

DUTIES OF THE CONGRESSIONAL DIRECTORY.

1. To select one woman in each polling district to act as the Enrollment Secretary of the Association.

2. To send name and address of each Enrollment Secretary with membership fee to headquarters that she may receive her commission.

3. To keep a record book with at least one page devoted to each polling district and headed with a map of said district showing its boundary; the name and address of Enrollment Secretary and the other members of the enrollment committee and any other information that may be needed from time to time.

DUTIES OF ENROLLMENT SECRETARY.

1. To select four women within her polling district who, with herself as Chairman, shall form the Enrollment Committee of her district.

2. To forward the names and addresses of these women with membership fees of the Vice-President of the Association in her Congressional District that each may receive her commission,

3. To report progress at least once a month to the Vice-President.

DUTIES OF EACH ENROLLMENT COMMITTEE.

1. To ascertain the names and addresses of all women now members of the Association within their district; to obtain more members and to keep in a book this record of membership within their polling district.

2. To organize one or more Queen Isabella Circles to awaken an interest in the Columbian Exposition of 1893; and especially to further the objects of the Queen Isabella Association in any way that may seem best and is endorsed by the Vice-President.

NOTE: In view of the growing intimacy of our country with Mexico and South America, the study of Spanish American history and literature will prove beneficial and profitable. The Lecture Bureau of the Association will recommend when desired, lectures on World's Fair topics.

3. To establish an Enrollment headquarters where the literature of the Association can be found and where the written ballot of the members can be deposited on any question, and after the Fair on the disposal of the assets of the Association; the name, election of officers and other questions concerning the continuance of the Association.

NOTES AND NEWS.

The population of Alaska, as per corrected returns, is 30,000.

The cap and gown are paraphernalia usually foreign to a Yale student, but this year the graduating class will don that garb.

Mrs. Jennie C. Croly, "Jennie June," has been made honorary president for life of Sorosis.

Mrs. Nellie Blessing Eyster, president of the Woman's Press Association of the Pacific Coast, is a grand-niece of Barbara Fritchie.

MY LOVE.

BY CLARA M. SAUNDERS.

How do I love you? So well that your voice,
Tenderly accented, makes me rejoice;
Causes a dark, dreary day to look bright;
Floods all my being with waves of delight.

How do I love you? So well that your face,
Thoughtful, and earnest, and calm, has a place
Down in the depths, dearest one, of my heart,
Plainly engraven, to never depart.

Love you so fondly, so truly, so deep,
That a cold word makes me tremble and weep,
Love you so well that I see not your guile,
Basking content, in the light of your smile.

How do I love you? So well that my soul
Bows to the mandate of love's sweet control,
Feeling that ever your pain is my pain,
Your loss is my loss, and your gain my gain.

Love you so much that, if fallen quite low,
Swift to your side I would hasten and go,
Striving to raise you again to the height
Where you were noble and grand in my sight.

How do I love you? Our Father above
Only can measure the depth of my love;
Only His wisdom can e'er comprehend
What are my feelings toward you, oh! my friend.

FOR THE EXPONENT:

A MOTHER'S WISH.

I am thinking tonight of the future,
Of a time that will soon be our own,
When the trials of life shall have ended
And we'll live in God's sunlight alone.

When around us will be all the glory
We've dreamed of and prayed for so long,
And within us will live all the gladness
That falls upon God's holy throng.

And I think how we'll look upon earth-life,
Its sickness, its troubles, its cares,
Thanking God if its aim were successful
That we fell not within its deep snares.

How with sorrow we'll look upon weakness,
How regretfully think upon wrong,
How with gladness we'll view acts of meekness
And know how by pain we grew strong.

Will we weep that in sadness we bore them,
Our darlings, our innocent lambs,
With a world full of darkness before them
To be grasped by their dear, trusting hands?

Oh how with devoutest emotion,
Will we thank the great Father of Love,
If united with us in devotion,
We may clasp our dear children above.

Father grant that Thy glory and goodness
May dwell in their hearts to the end,
Let Thy grace and Thy care be sufficient,
Let Thy spirit be ever their Friend.

And as life, with its struggles advances,
Oh, strengthen their hearts for the fray,
May Thy spirit which all good enhances,
Give them strength and desire for their day!

Oh, how lovely will then be that future,
That day of bright sunlight alone,
When united, in God's happy kingdom,
We call the *Eternal* our own.

RUBY LAMONT.

LINES.

[Written to Sister Mary E. Kimball, on the presentation of Whitney's Poems by the Fourteenth Ward Primary Association.]

Best of love and kindly greeting
We the primary children bring
To our venerated sister,
Also this, our offering;

Just a token of affection
Which we hope will please you well,
And awake sweet recollections
When its lines your heart shall swell.

If at any time with rudeness
We your gentle spirit grieve,
Or with thoughtless words or actions,
We would ask you to forgive;
We appreciate your kindness
All your counsels fain would keep,
And we'll ask our God to bless you
In our prayers before we sleep.

And we'll thank Him for His blessings,
For such teachers, good and true,
That have set such grand examples
For we, little folks as you,
For we know you have had trials,
Drank from sorrow's bitter cup,
Oh may we have strength to clamber
The rugged path you've traveled up.

May our Father guard and keep you,
And your life may He prolong
Many years to teach true wisdom
To the glad primary throng;
And when your earthly work is finished,
And your Father calls you home
To rejoin your honored husband
And to share with him his throne—

May it be our lot to meet you
Sometime in that sunny land,
May we so live by your teachings
We may swell the heavenly band;
Joy indeed shall crown your efforts,
Mutual joy for us 'twill be;
Should you meet beyond death's portals
Members of the Primary.

Composed and read by RUTH M. FOX.
March 26th, 1891.

UNIVERSITY OF DESERET.

The Annual Circular of the University of Deseret for 1891—92 shows that the institution is at present in a prosperous condition. The building is now more complete and commodious than at any other time in the past, and the separate large and handsome structure on the same grounds for the instruction of deaf mutes, gives much larger opportunity to that class of students, to whom special attention is being paid, not only in studies, common and higher branches, but in industrial pursuits likewise, suitable for both boys and girls.

The Territorial Fair of 1890 awarded a diploma to the department of display of wood-work by the boys, and a silver medal for the sewing and fancy work done by the girls.

The University itself was established early in the history of this Territory, Feb. 1850, less than three years after the arrival of the pioneers. The first meeting of the Board of Regents was on the 13th of March, 1850—presided over by Chancellor Orson Spencer.

The names of the Faculty, Instructors, and Officers represent men of ability, superior education, attainments and influence and are a guarantee for the excellence of the institution in all its departments. Dr. John R. Park, the President, has been connected with the University for a great number of years, and under his management it has progressed wonderfully, especially considering the financial struggles it has gone through.

There is not we believe a better school of its kind West of the Rocky Mountains. From the Normal department it has sent out its teachers year after year to all parts of the Territory. The very best teachers of languages are always employed, as also in music, the law, military science, and tactics, etc.

The Museum is a valuable acquisition and is well supplied for practical school purposes and studies in the sciences. The Library and Reading-room is another important feature o

the school. There are nearly ten thousand volumes of standard and miscellaneous books, and the reading room has regularly more than seventy newspapers and periodicals. In looking over the Annual there seems to be nothing lacking; there is an art gallery, chemical laboratory, in short everything desirable, and a credit as a seat of learning that any State might be proud to own.

JOTTINGS.

EDITOR EXPONENT:

Seeing in your last issue that the first of June was to be celebrated as "children's day," I thought it would not be amiss to write a few lines on the subject as we did not have any May celebration; the officers of the Y. L. M. I. Association concluded it would be good to celebrate the birthday of President Brigham Young, which we carried out accordingly, and we had a very pleasant time. A short programme was rendered, then dancing, and ice cream was served which a couple of the young ladies made themselves, while others prepared the cake. I think the children all enjoyed the day as well as the older ones. We also have a Relief Society here which is in good working order. We have no poor amongst us, but we are not idle. It is not long since we had a call made by the Stake Pres. for offerings to the Deseret Hospital, which was promptly responded to by the liberal donations of bedding and other useful and needed articles. We are very scattered for a distance of three miles along Price River, at the north end of Castle Valley; but we are not cut off from the outside world entirely, for the railway trains pass by our very doors several times through the day.

Hoping the time is not far distant when some of the Sisters from head quarters will pay us a visit, that we may receive instructions from the fountain head which I miss very much since coming out to the new country. It is quite a change from being in Provo but we can enjoy the Spirit of the Lord wherever we are. With kind regards to all the Sisters, I remain your sister in the Gospel.

MINNIE B. JONES.

Spring Glen, near Price, June 8th, 1891.

MISCELLANEOUS.

Happiness is like the statues of Isis, whose veil no mortal ever raised.—*Landon*.

The lightsome countenance of a friend giveth such an inward decking to the house where it lodgeth as proudest palaces have cause to envy the gilding.—*Sir P. Sidney*.

One principal point of good breeding is to suit our behavior to the three several degrees of men—our superiors, our equals, and those below us.—*Swift*.

There is in some houses an unconscious atmosphere of domestic and social ozone which brightens everybody; wealth cannot give it nor can poverty take it away.—*Miss Muloch*.

True generosity does not consist in obeying every impulse of humanity, in following blind passion for our guide, and impairing our circumstances by present benefactions so as to render us incapable of future ones.—*Goldsmith*.

I find the great thing in this world is not so much where we stand as in what direction we are moving. To reach the port of heaven we must sail sometimes with the wind and sometimes against it; but we must sail and not drift, nor lie at anchor.—*Oliver Wendell Holmes*.

WOMAN'S EXPONENT.

EMMELINE B. WELLS, - Editor.

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WHICH PARTY WILL RECOGNIZE WOMEN?

There are many subjects of special interest to be considered consequent upon the events that are transpiring with this people; other phases of the social, religious and political conditions are presenting themselves and much new thought is awakened thereby; things are undergoing a change in the community, and it behooves each one to be prepared for whatever is coming, and to be able to judge for himself, or herself upon all matters of vital importance.

Particularly in the breaking up of the peoples' party and dividing on party lines, should the greatest wisdom be exercised, and a realizing sense of the importance of such a step be taken into careful consideration.

One may say it will make very little difference to women in this Territory as they have no vote; but even though they have not, women are and should be deeply and understandingly interested in these matters, and in all others that concern the welfare of humanity. The woman who has no interest in this question now being widely agitated and no thoughts upon the subject, is not alive to her opportunities of doing good, or of helping herself or others. It is a grand opening for the discussion of these pertinent questions that pertain to woman's claims and her grievances.

Two political parties are being formed from the Peoples' Party, which of these two will introduce into their platform a plank, or a resolution favoring woman suffrage? "What would be the use, some say, considering Congress took the suffrage away from the women of this Territory?" There is no boundary set for men in their gallantry towards those whom they are pleased to term the weaker sex, and as a matter of courtesy to women who have once held the elective franchise and exercised it so judiciously that even those opposed to it on general principles, could not find any fault with the use they made of it, and after being robbed of it for political purposes, the writer cannot possibly see, why these fellow citizens who are advocating the rights of men and brothers should not consider the rights of women, their sisters, and be generous enough to accord in word at least some political recognition, even if there is not any immediate prospect of its being made a reality. It would show the good will of the particular party, and women have some influence even without votes, but we are free to confess, a great deal more with votes.

At a Convention, or Festival held in Boston, Mass., recently Mrs. Lucy Stone or Mrs. Howe in summoning up the political party under discussion, and by the bye we believe it was the Republican party, made this assertion, if in the event of its becoming the ruling or dominant party it did not accord equal political rights to

women, who had given it such support and strength, it deserved to die an ignominious death.

Even in conservative England there have been more privileges accorded to women than in the United States, where so much is said and written of freedom, and liberty, and equal rights. Miss Balgarnie the delegate from various societies in the kingdom of Great Britain and Ireland said, in her speech at the National Council of Women held in Washington last Winter, that,

"We the women of Great Britain now possess all the votes which men possess, except the Parliamentary vote. We have the right to vote at seven elections, which deal with the school boards, municipal government, local government poor law government,—in fact we have a right to declare what men shall spend the rates and taxes which we have to contribute. Moreover we may be elected to serve upon the school boards and a large number of women serve in that capacity. What is more the men urge us to do it. It is not so many years ago that a representative of the Men's Liberal Association (what is called the Men's Liberal Four Hundred) did me the honor to wait upon me and ask me to run with the men as a candidate for the school board. I am glad to say, that generally, men are welcoming the women in this respect. In the few places where they do not, women possess sufficient voting power to retain their own women candidates, irrespective of the men."

"We have lately obtained the vote for the county councils, which are analagous to your state and territorial governments."

This is hopeful for England under a woman, Queen Victoria. And what about America "the land of the free and the home of the brave," of which we sing and boast so much? Wyoming leads the van, there equal rights for men and women prevail? Utah ought to have had the same privileges; the legislature passed the bill allowing women to vote in the winter of 1870 and the Governor signed it on the 7th of February. Women voted for Hon. Daniel H. Wells for Mayor on the 14th of February, 1870.

Yet we find wherever suffrage for woman is spoken of in public gatherings there are only a very few who dare speak for Utah upon this question. Now that a new political era has come in the history of the Territory what is to be the outlook for the recognition of women as citizens? They pay their taxes as well as men and we have never heard that women were ignorant in regard to paying taxes; that is one of the privileges they are permitted. They know how to earn money; there are thousands of women in this Territory engaged in various industries and professions, and are actually self-supporting. We believe that the majority of the Peoples' Party men, are in favor of woman suffrage, and we have noticed that a resolution in the Democratic platform says "We are unalterably opposed to the disfranchisement of any citizen except for crime, whereof he shall have been duly convicted." That is very good indeed, but it should be broad enough to apply to women citizens as well as men. There is no doubt a great future for Utah and in that day woman will assuredly have equal political rights with her brother man. And now is the time to prepare for that event.

EDITORIAL NOTES.

Pres. Jane S. Richards attended the Relief Society Conference of Box Elder Stake held at Brigham City, June 9th, of which we hope to have a synopsis of minutes and proceedings to publish next issue.

Presidents Jane S. Richards and Bathsheba W. Smith, Counselors to Pres. Zina D. H. Young of the Relief Society went to Grantsville to attend

the Relief Society and Sisters Conferences of that Stake, leaving this City Saturday morning, June 13, and are expect home to-day. We shall probably have a report of the Conferences in our next issue.

The Relief Society Conference of this Stake of Zion will be held in the 14th Ward Assembly Rooms on Friday June 19th. Meetings commencing at 10 a. m. and 2 p. m. as usual. It is desirable that there should be representatives from each branch in the Stake, that suitable instruction and encouragement may be given and that all may work together in harmony and be mutually helpful to each other through the interchange of ideas and a correct understanding of the general status and labors of the Society in the interest of all concerned in its welfare. All those interested in this benevolent Society are invited to attend this Conference.

The Primary Fair will open in the Social Hall in this City on Wednesday, the 17th inst., under the immediate direction of President Ellen C. Clawson and her Counselors, Camilla Cobb and Lydia Ann Wells. The people should patronize this Fair and show their appreciation of the efforts of the children in making articles and in doing such work as is suited to their years. As a people we expect great things of the children and they in turn certainly should receive encouragement from parents and friends; otherwise they are likely to become discouraged. Great efforts are being made by those who have charge of the Primary Associations in the various districts and Stakes of Zion, and it is right and proper that they should receive a recognition of their labors, by the people, especially those whose children are under their care and instruction. We hope to see the Fair well patronized.

A new book called "The Educator, CAUSE and CURE of all DISEASES," has been handed into this office recently by one of its authors, Mrs. Conger, who is herself a regular physician and who has in connection with her husband, also a Dr., prepared this original work for the benefit of the public. We have been looking over the book during the past few days and find many excellent hints and suggestions as well as plain every day facts, and methods of handling patients and their ailments with a view of making permanent cures. There are many important truths told in an agreeable and intelligent manner that will make a deeper impression than if handled only scientifically, or in that crude hard way more common among writers on these ponderous subjects. The book is certainly very attractive, and every family would do well to have a copy of it at hand in the home-library. After reading it more carefully and thoroughly we may be able to say more and give a better idea of its merits.

Wednesday, May 27, there was a very pleasant social gathering at the little new brick cottage of Helen Mar Whitney on the corner of C. and 6th Sts. in the 18th Ward of the City. There were present the members of her immediate family, and her brother Solomon Kimball and wife, also the Bishop, Orson F. Whitney, (her eldest son) and his Counselors, Robert Patrick and Wm. Barton and their wives and Elder McDonald and wife, and the writer. A sumptuous dinner had been prepared by Sister Whitney's daughters and after the repast was over, and the guests and family had reassembled in the parlor, Bishop Whitney dedicated the house in an eloquent and appropriate prayer that echoed the sentiments of his mother and we believe of all those who were present as well as touching their hearts with its earnestness. It is a beautiful idea to dedicate the homes of the Saints to the Lord as dwelling places of peace and contentment where His Holy Spirit may be poured out in rich abundance, and for the preservation of health and life, and where

angels may visit from time to time and hold sweet communion. It is our earnest and heartfelt prayer that Sister Whitney may live to enjoy this comfortable home in the possession of health and every blessing it is possible for her to receive and partake of for her benefit.

On Tuesday, June the 9th, a very happy party met by invitation at the residence of Bishop H. B. Clawson and wife, for a double purpose, to dedicate the new and handsome residence recently erected on South Temple just East of State Street and to celebrate the marriage of their daughter Winnifred, to George Ellerbeck son of Thomas and Emma Spence Ellerbeck of this City. The house was very beautifully illuminated for the occasion, and promptly at 6 p. m., after the arrival of President Wilford Woodruff and Pres. Geo. Q. Cannon, and Hon. John T. Caine, and some other special friends the Dedicatory prayer was offered by Pres. Geo. Q. Cannon, and following that, the marriage ceremony was performed by Bishop O. F. Whitney. The bride in all the blushing loveliness of youth and innocence beautiful in simple white and orange blossoms, the bridegroom with proud and manly bearing looking quite happy and satisfied, stood under a canopy of the most exquisite flowers, while the solemn service was pronounced which bound them together as husband and wife. The wedding reception proper then commenced, and guests began to flow in until the house was crowded. Refreshments were served and congratulations and expressions of good feeling followed by kisses etc., were continuous, for a time. The presents were so numerous and elaborate that it is not possible to mention them all, they consisted of elegant furniture and furnishings, silver, cutlery, china, Royal Worcester and other varieties, cut-glass and so on. A diamond necklace from the bridegroom, lamps, clocks, books and many other things. The writer only wishes to express for these new voyagers on the sea of matrimony a pleasant and happy sail over all the shoals and quicksands and a safe entrance into the harbor of security, when life's voyage is over.

Thursday evening, June 11th, we had the pleasure and satisfaction of participating in a pleasant reunion of friends and relatives at the home of Mrs. Rachel Emma Simmons of this city widow of the once popular actor in the by-gone days of the Salt Lake stage, Joseph F. Simmons. There were about thirty people present, besides a great number of beautiful grand-children. The dinner was a feast of good things, the hostess having the happy faculty of preparing appetizing luxuries; the tables were handsomely ornamented with lovely flowers, June roses of every shade and hue, peonies and the fragrant honey-suckle, but the most striking feature of all was the handsome and goodly countenances of the sons and daughters of the hostess and their life companions. At the head of the table was the eldest son, J. F. Simmons, now Counselor to Bishop Romney of the 20th Ward, and at the other end of the table, Fred Simmons, a most exemplary and strikingly handsome young man. The daughters however are not lacking in personal interest and attractions and Sister Simmons has every reason to be proud of her family. The blessing was pronounced by Bishop O. F. Whitney and here let it be said the Whitneys were well represented in this gathering. During the evening a letter was read from one of the sons Arthur Simmons who is absent in Mexico, and besides general and spirited conversation, there was music and singing by members of the family. Bishop O. F. Whitney sang "My own, my native land," with guitar accompaniment, and James T. Dunbar and his wife Louisa, the daughter of Henrietta Simmons, sang a duet "Only Thee," which was highly appreciated. Mr. Dunbar also sang afterward. There was instrumental music also

by members of the family and some waltzing, etc. but the greatest enjoyment was the meeting together of old friends and the sweet communion and association of "Auld lang syne." Peace be to the household and may the friendship of long ago, still continue and be a part and portion of the life to come.

WOMAN'S VOTE.

Why women should have a voice in public affairs! Women are taxed equal to men, they are held responsible to the law the same, their reasoning, perceptive and governing powers are as effective as those of their brother man; a widow can stand at the head of her household, guide, control and create means to sustain her family with better economy and keep them together better than a widower, for he is more helpless with the entire care of a family without the woman, than she is without the man.

She is endowed with more fortitude, perseverance, temperance and sufferance. These qualifications in woman are nature's best gifts, fitting her for man's equal in all the transactions and vicissitudes of life. When side by side with him, her perceptive intuition makes her for man, a wise counselor who acts in concert with him, devising plans, adopting means and ways, for his future benefit.

That never failing fountain of love for him and their offspring growing out of those attributes refined, made pliable and subtle; she is self-reliant on her own ability and power of action. She overcomes obstacles thrown in her way and surmounts them all; this makes her capable to acquiesce, conform, explain, predict and conjoin in fellowship with her own sex, and the stronger and less subdued element in man.

It makes her befitting to fill the highest station in life, and capable to decide questions that involve her happiness and welfare. Without her vote so many blanks remain. Questions of vital interest are undecided and the best side of things lies dormant as the one half of God's creations are debarred from taking part in the great drama on her public stage. The one element that should be retained is excluded. The coarser, boisterous intemperate and overbearing "Might makes right," rules.

Fellow citizens how long shall this state of things be? and woman be inactive to the great benefit of mankind and their integral interests? Detract from her, you do indeed detract from him, as fate hath blended both in one.

Genesis 1st ch. 26th vrs: "And God said let us make man in our image, after our likeness." And as earthly things are in the likeness of heavenly things, we know our Heavenly Father is a person, and knowing this we can worship Him in spirit and in truth. All womankind should have respect for her fellow man, for as she looks upon him she sees the image of her Heavenly Father reflective. Man has not lost his original form as much as woman, he is not as much governed by fashion in dress as she is, in that which depresses the natural form. This is why we read in Isaiah 3rd ch. that the daughters of Zion will be scourged. "Male and female created He them." And as our poetess Eliza R. Snow renders it,

"In the heavens are parents single,
No the thought makes reason stare;
Truth is reason, truth eternal,
Tells me I've a mother there."

Then woman is made in the image of her Heavenly Mother.

28th vrs: "And God blessed them, and said unto them, be fruitful, and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowls of the air,

and over every living thing that moveth upon the earth."

29th vrs: "And God said I have given you (not him), speaking to the man and woman, all things bearing seed upon all the face of the earth."

But Adam and Eve sinned and Adam was to rule, Christ atoned for the sins of the world, and that places woman on an equal with man, as at the beginning. "To have dominion over every living thing that moveth upon the earth," in connection with her husband, or her fellow man.

MARY ANN M. PRATT.

Salt Lake City, June 8, 1891.

IN MEXICO.

After leaving colony Diez we travel over a beautiful country for about 60 miles until we come to Casas Grande, here we find a nice, rich, fertile valley, watered by the Casas Grande river which is followed on both sides with a heavy growth of timber, such as cotton wood, black walnut, willow and other kinds; the soil is rich and productive and by planting wheat in the fall it can be harvested in time to raise a crop of corn on the same land; sweet potatoes do well, as also pea nuts; there are melons in abundance, grapes ripen in July and it is a splendid country for raising corn. There are many hundred acres of good land in this vicinity that can be bought at reasonable figures with good title and water rights secured.

Casas Grande is an old Mexican town, a part of it in ruins from old age or caused by earth-quakes which have been recent here. We have lived neighbors to the Mexicans about a year, and have thus far not much reason to complain, finding them to be a much better people than they were represented, we had often heard of their having some traits of dishonesty about them, and we think this is true to a certain extent, but do not feel justified in saying it of them all, for we have found some very respectable ladies and gentlemen here. And we do not find them a boisterous noisy community; although they are not very industrious, they seem to have a desire to learn, and there is an opening for the establishment of industries here.

It is our intention to begin a school soon, for the purpose of teaching English, also to teach knitting, spinning, etc., as soon as the necessary books can be obtained. The natives are beginning to admire our ways of living, and many express a desire to learn of our religion, and are interested in reading our books, take a peculiar interest in reading the Book of Mormon and seem to realize that we are in possession of a doctrine superior to theirs; for many of them can not help seeing the deception of the Catholic priests. * * * But it seems that as yet the time has not come to preach the Gospel to them, but we believe when it does come there will be many of the honest in heart who will receive it.

Our children are learning the Spanish language, we have a little girl, two years old, who interests the natives very much speaking their language it being more simple and easier pronounced than the English, she seems to prefer to speak it. There are several families of Mexicans living in Colony Juarez who belong to the Church, and are very good, sincere Latter-day Saints, and seem to enjoy life very much and are gathering around them the comforts of life, and from outside appearances none could distinguish their homes from others of the Saints. Juarez is a nice little place situated between the hills. We never see it until we come to the dug way which descends to the valley below, making a beautiful sight to look down on the nice little place, with its streets running at right angles, and the sidewalks lined with shade trees, patches of lucerne, gardens and

orchards surround the quiet homes of the Saints in this peaceful little place. A neat little store owned by the community where can be found a nice stock of goods for this country, and quite cheap, adds to the convenience of the people. There is a good adobe building for school and meeting purposes which is always tolerably well filled. The Saints seem to enjoy themselves and feel that hard times are almost over in Mexico and that a bright future awaits us here; and we believe that we have been led here by the hand of Providence to perform a great work which remains to be done in the future.

S. T. BOICE.

R. S. REPORT.

DESERET.

EDITOR EXPONENT:

I wish to give you a short sketch of the reorganizing of our Relief Society of Deseret. The wards being divided in, three, namely Deseret, Hinckley and Oasis.

On the 9th and 10th of May, Sister Elizabeth Yates, Stake President of Relief Society, Millard, came and organized a society in each ward, holding meetings at Deseret on the 10th, at 10 o'clock a. m., Pres. Yates presiding. Meeting began in the usual manner. The Sisters were called to select their President. Sister Eliza Whicker was chosen, the same President that presided before. She selected for first counselor Eliza Moody; second, Victoria Black. Marietta Webb was chosen secretary, Alice Moody, assistant secretary, Kate Allred, treasurer. We also received some instructions from Pres. Yates and from her second counselor L. Tompson.

The Stake President and Counselors were here and gave us some good advice.

Meeting adjourned for two weeks. We have worked together so long in Deseret as a whole that we felt sad at being parted; however it was thought best as we live in such a scattered condition. We will soon become used to meeting separately and it is much better for the teachers and those that live so far. We have a society that has been alive to its duties ever since it was organized.

The Sisters have all worked together in unison.

MARIETTA WEBB, Sec.

EMERY STAKE.

The Relief Society Conference report of Emery Stake held in Huntington, April 17, 1891: President Annie U. Larsen presiding. Singing "Spirit of God come down," prayer by Brother P. Johnson, singing, "Come, O thou King of Kings." President Annie Larsen then made a few opening remarks, advising the secretaries to be prompt in sending the reports of their wards, also spoke of her visit through the settlements in the stake, the good feeling prevailing. Reports of those present were listened to with marked interest. Sister Olsen, president of the Castle Dale Ward, felt well in her labors with the sisters, ever ready and willing to do her duty. Mrs. L. C. Avery of Huntington, Mrs. Eunice Petty of Emery, and Mrs. Alger of Cleveland each reported their wards, all seemed to be doing well, and a spirit of union and love in their midst. Stake Counselor Ann Pulsifer had attended Salt Lake conference, and gave some very interesting remarks of the good things she had heard spoken of; and the powerful testimony of President Woodruff. Counselor Mary E. Cox bore her testimony to the Latter-day work. Brother J. D. Chase spoke very encouragingly to the sisters. Mrs. McNervin gave in the Lawrence Ward report, which was good. Meeting adjourned until half past one, in the afternoon, singing, benediction by Bishop Pulsifer.

Afternoon meeting: President Annie Larsen presiding, singing, "With all my joys of heart and tongue," prayer by D. Washburn, singing "My God the spring of all my joys." Mrs. Sarah Fulmer reported the Orangeville ward. Bishop Oversen addressed the conference a short time. Several sisters bore their testimony to the Latter-day work, many good things were said, and all felt the good spirit that prevailed in our midst. Bishop Pulsifer exhorted to continual faithfulness, and other brethren who were present spoke. President Annie Larsen then made a few closing remarks and released Ann E. Seeley and Kathinka Anderson from the positions as stake secretary with a vote of thanks. The officers of the stake were unanimously sustained as follows: Annie U. Larsen president, Johanah E. Childs as first counselor, Ann Pulsifer as second counselor, M. J. Shipp secretary. Choir sang, "Lift up your head, ye scattered Saints." Benediction by Bishop Pulsifer.

J. S. MCKEE, Sec.

UTAH STAKE.

Minutes of the Conference of the Relief Society of the Stake, held May 29th, 1891, in the meeting house, Provo City. Pres. Mary John presiding, Counselors Emily G. Cluff and Marilla Daniels also on the stand. Conference opened by singing, "Once more we come before our God." Prayer by Counselor Marilla Daniels. Singing, "Arise O glorious Zion." Minutes of former Conference read and accepted.

Pres. John was grateful to see so many at conference as it proves their faithfulness. I feel the sisters are doing a good work, wished the younger sisters would meet with us even if they bring their children. The old will not always be able to meet with us, and the responsibilities will rest with the young. Spoke of the Hospital fund, it is our duty to help that institution. Would like to hear from the presidents of the different branches of the Society throughout the country. After hearing their reports, which were very satisfactory and encouraging, conference adjourned till 2 p. m. Benediction by Sister Wilkins.

Afternoon session convened at 2 p. m. On the stand in addition to the presiding officers of the Society, were Sisters S. M. Kimball and Emily S. Richards of Salt Lake City.

Conference opened with the usual exercises. A few more reports were given in by the presidents, after which Sister S. M. Kimball spoke to the sisters for a short time, explained the organization and position of the Relief Society; was thankful for these organizations, when we benefit others we benefit ourselves, our usefulness increases and we realize that we are brothers and sisters, one grand brotherhood, etc., we cannot gain knowledge and intelligence without effort. Spoke on various subjects of interest to the sisters.

Sister Goodman spoke on the silk question; did not like to see the interest dying out, thought it would eventually be a source of profit to us, etc.

Coun. Marilla Daniels felt to endorse what Sister Goodman had said about silk; but it would need unity of purpose to make it a success. Let us try and interest young women in coming to these meetings that they may learn the workings of the society and see how they are conducted, etc.

Sister E. S. Richards felt pleased to be with us, had always tried to meet with the Relief Society, had enjoyed meeting with Sister Eliza and Sister Zina in years gone by, this is the place to get strength, I think that our women are as bright and smart as any in the world, we are called and set apart to fulfill various duties in these organizations, I do not believe the men have as many organizations as the

Sisters, the world cannot understand us. Spoke of the W. C. T. U., associations, "the Lord is working with those outside as well as ourselves. Women are stealing a little time from household cares for self-improvement, we must spend some time in self-culture and creep out from the toil that surrounds us, let us devote our spare time to educating ourselves instead of making lace and other fancy work etc.

Pres. John thought we were well paid for coming to meeting, felt thankful to our visitors, asked our Heavenly Father to bless us with his Holy Spirit. Conference was adjourned for three months. Singing, "The spirit of God like a fire is burning." Benediction by S. M. Kimball.

C. DANIELS, Sec'y.

WASATCH STAKE.

The Relief Society of Wasatch Stake held its Semi Annual Conference in the Stake House at Heber, May 28, 1891, at 10:30 o'clock a. m. Present on the stand, President Hatch and Counselor T. H. Giles, Bishop Henry Clegg, and the Stake Presidency of the Relief Society and representatives of the different wards, also Sisters E. Howard and Lillie Freeze of Salt Lake City. Pres. Emma Brown presiding, singing by the choir, led by Brother Roger Horrocks, "The morning breaks," prayer by Bishop Henry Clegg, singing, "God spake the word." The roll was called, 22 officers being present; minutes of last Conference read and accepted.

Pres. Brown exhorted the sisters to be diligent in attending conferences and also their ward meetings.

Heber West Ward was reported by Sister C. Foreman, who said she realized blessing in attending meeting and knew others would do so if they would come.

Sister Margaret Muir reported Heber East Ward, said they had a good many enrolled, some had a desire to come while others had not, felt thankful for a testimony of this great work.

Sister Lillie Freeze said she felt a little strange when she first came in, but, considered as we are eventually to be united in one great family it was good to become acquainted with one another; things transpired sometimes which caused us to feel cold towards our neighbors; such feelings should not be entertained; persons having feelings against their brethren or sisters should not partake of the sacrament before they had made things right. Spoke of the Prophet Joseph Smith, and some remarks he made when he organized this Society. Exhorted the mothers to send their children to the Primaries and Sunday Schools where they could be taught the things of God.

After singing "High on the mountain top," and prayer by Sister Mary Daybell, conference adjourned till 2 p. m.

Afternoon session resumed at 2 o'clock with the usual exercises of singing and prayer. The Midway Ward was reported by Sister Mary Guernsey who stated that it was in a fair condition. Sister Mary E. Cluff reported Center Ward, said they were few in number, but were earnest in doing good.

Sister Mary Dabbling in reporting Wallsburg said some do not come once a year to meeting, while others come often and those that came brought a good spirit with them and they had good meetings.

Sister Mellisa Murdock reported Charleston, relating a little of her experience when the society was organized there. Woodland Ward not reported.

Sister E. Howard said it was the duty of every virtuous woman in the wards to be members of the Society, spoke of the signs of the times, and the eventful year of 1891; spoke of

the many tests that would be brought to bear against us as a people, and unless we had an undying testimony within our hearts we would not be able to stand the trials that would come upon us. Asked how many of us were preparing to become queens and priestesses in the Kingdom of our God. Showed the necessity of mothers doing all they could for their children's welfare spiritually as well as temporarily; in speaking of the Sacrament, said how can we partake of it with feelings in our hearts against our brethren and sisters, thought if we did so we would eat and drink condemnation to our souls.

Sister L. Freeze gave some good counsel and exhorted all to diligence in the performance of duties; and said the officers should be sustained and their labors appreciated by those for whom they labored. Advised counsel meetings of the officers, quarterly or monthly, thought such would be beneficial.

President Hatch said it seemed to him that the sisters were as good talkers as the men and thought we had had a very enjoyable time.

Sister Hannah Harbour was then set apart as Stake Secretary by Counselor T. H. Giles and President Hatch.

Pres. Brown felt that we had all enjoyed ourselves in meeting together and exhorted the sisters to use their influence in getting others to attend conferences and other meetings of the Society. A vote of thanks was tendered to Sisters Howard and Freeze and conference then adjourned till the last Thursday in September to meet at Midway. Singing "Praise to the man, etc." Benediction by Bishop N. C. Murdock.

HANNAH HARBOUR, Sec.

PRIMARY CONFERENCE.

The Primary Conference of Wasatch Stake was held in the Stake House at Heber, May 29, 1891. Stake President of the P. A., Ann Murdock presiding. There were present President Hatch and several of the prominent brethren, also Pres. Emma Brown of the Relief Society and Sisters E. Howard and L. Freeze of Salt Lake City, and a number of the parents of the children. Meeting was opened at 10:30 a. m. by singing "Trust the children &c." Prayer by Brother John Horrocks, singing "I'm not too young, &c." Minutes of last Conference read and accepted. Heber West, and East and Midway wards were reported as being in favorable condition; the other wards are going to be reorganized at once. A very interesting programme was rendered by the children of the wards represented, after which many interesting and instructive remarks were made and much good counsel was given by Sisters Howard and Freeze and a general good time was enjoyed by all those who participated in the exercises as well as those who were present; one long to be remembered by the children of Wasatch. Ever praying for the peace and prosperity of Zion.

I remain your Sister in the faith,

HANNAH HARBOUR, Sec. pro tem.

WOMEN AS POLICE MATRONS.

BY LILLIE DEVEREUX BLAKE.

[Delivered at Woman's National Council, Washington, D. C.]

It is more than twenty years since my attention was first attracted to this subject. In 1870 I was appointed one of a committee of three to go and see the Superintendent of Police, of New York, and try to get women appointed as police matrons. We were received very politely by him, but he insisted that there was no need of such an innovation. We asked him if he

had never known of an instance where it would have been better to have had a woman in charge of the station-house? At last he did remember of an occasion when a young woman was brought into the station-house by a police captain. She could not speak, and the case was entered in the blotter as "drunk and disorderly." She was consigned to a cell and in the morning was found dead with a dead babe beside her.

In 1881 a bill providing for the appointment of police matrons was introduced into the New York Legislature. It passed in the house by a unanimous vote, and in the senate by a large majority; but the Governor withheld his signature. The Governor was elected by the men of the State, and he didn't wish to offend his constituents. The Police Department from the first opposed with all of their power the effort to secure police matrons.

In 1888 a bill, prepared by the Women's Prison Association of New York, was passed through both houses of legislature and received the Governor's signature. It ran thus: "Whenever the Board of Appointment shall appropriate money for the payment of salaries of police matrons, these matrons shall be appointed."

Under this bill police matrons have been appointed in Buffalo, Rochester and other towns in New York. But from that day to this the Board of Appointment of New York City has not appropriated the money.

Two years ago, when the law was first past I went down to see the Mayor and Comptroller to urge this question upon them. They corresponded with the Police Department, and in a few days I received the following letter written to them by the Police Department: "The Board of Police has made no request for an appropriation of salaries of police matrons, because, in the opinion of this Department the appointment of such matrons is neither wise nor expedient."

Last fall a bill was introduced by George F. Roesch, a Tammany Democrat, which proves that some good thing can come from a Tammany Democrat, and it will probably receive the votes of the Democrats. As the other bills, have received the support of Republicans, we have great reason to hope that this will be passed by both branches of the Legislature. We are just on the threshold of success, and here let me say that we do not mean to find any fault with the policemen; there are many noble and true hearts beating under their blue coats. We know that they are as kind as men can be in cases of distress, but it is only seemly that women who are in our station-houses night after night should have the protection of women there, in the saddest condition that women can reach—that of being homeless.

In these station-houses are three classes, the homeless, the criminals, and the innocent alleged to be criminal, and all are in the hands of men. However kind a man may be, you know it is not fitting. The policeman embodies force, and side by side with him should stand a woman embodying mercy.

[Since the delivery of the above address the bill providing for the appointment of police matrons has been passed by the New York Legislature and received the signature of Governor Hill.]

ADDRESS.

MRS. BERTHA HONORE PALMER.

[At the Woman's Council, Washington, D. C.]

During the session in Chicago of the Board of Lady Managers, of the World's Columbian Commission, in November last, a telegram was received from your Secretary inviting the

Board to send a delegate to this meeting of the Women's Council. The Board did me the honor to appoint me its representative, and I came to listen and learn in this assembly of Women of broad views and high ideals, and I feel assured that the purposes of our Board will be greatly furthered by our having been put in sympathetic touch with the leaders of thought in the various departments of woman's work. I thank you heartily for the courtesy so cordially extended and especially for being allowed to interrupt for a few moments the course of your interesting exercises to say a few words about what the Board of Lady Managers proposes to do at the Exposition. A magnificent site has been assigned us and \$200,000 appropriated for the construction of the Woman's Building, which will undoubtedly be kept as a permanent memorial of woman's work after the Fair is over, and in it all woman's organizations and convocations will find a home. This building is to be designed by a woman, competitive sketches having already been advertised for from the women architects of the country; three prizes of one thousand, five hundred, and two hundred and fifty dollars, respectively, being offered for the best three designs. We hope by thus calling attention to the work of women in architecture to aid them to occupy a field which *naturally belongs to them*, that of domestic architecture, for every man spoils many houses while he is gradually being educated by the women for whom he builds to know what is required in a home.

We shall try to provide in this building for all possible wants of women, having in view a Bureau of Information with interpreters and guides for strangers, parlors and balconies where ladies may rest and chat, an exhibitors' club room, a model kitchen, where demonstration lessons may be given, we hope without charge, a loan exhibit of Colonial, Old Dutch, Scandinavian and other relics, recalling the early history of our country and the various nationalities from which we are sprung, and also objects developed in the home by the taste of woman. One wing of the building will possibly be devoted to showing the Reform and Charitable Organizations originated and carried on by women, and the other to the exhibit which will be sent by our Auxiliary Associations formed through the instrumentality of our foreign ministers in the countries to which they are accredited, and by means of which we shall be enabled to indicate the condition and attainments of women in every part of the world. We shall also have an Administration Room, Committee Rooms and an Assembly Room for all lectures, congresses and assemblies which may be desired by women. In the main gallery there will probably be special exhibits of the most brilliant achievements of woman's hand and brain; these will doubtless be, in many cases, duplicates of objects entered for competition in the general exhibit under the regular classification, the duplicates being placed in our building to emphasize the fact that they are the work of women.

In reading a list of the organizations represented here, it occurred to me that we might obtain also a most unusual exhibit from the Missionary Stations in the inaccessible and unfrequented parts of the earth, and I beg the ladies representing missionary societies to realize that they may aid both themselves and us by showing the life and work of women in heathen countries. If a child-widow, for instance, from a Zenanna could be brought with her native dress and surroundings, and the suffering and inhumanity to which she is subjected shown, it would arouse such an interest in the subject as years of talk would not produce. The native weaving, pottery, ornaments, costumes, household utensils, etc.,

from these countries would also be of the greatest interest and value.

We are fortunate in thus being able to present our plans and to ask nothing from the ladies but their sympathetic co-operation, and an expression of their views as to how the cause of woman may best be served; our building and its facilities being offered free of charge to all the women of the country.

For the first time in our history the mothers, wives and daughters of America have been permitted to assist in the management of an important national enterprise, and have been allowed the high but demoralizing privilege of slipping their fingers into the national purse, in order that they may prepare an object lesson, showing the progress of women during the century in which educational and other privileges have been accorded her. We wish to show that with the enlargement of her opportunities, her sphere has extended and broadened until she now works successfully in almost every field heretofore given up exclusively to man; that she can do many things and do them all well, and that there are no intellectual heights she cannot scale. Hers are essentially the arts of peace and progress, and her best work is shown in the reforms she has had the courage and the ideality to inaugurate against time-honored wrongs, both legislative and social, and in the gradual elevation of the standard of morality.

We feel the necessity of showing this beautiful influence and the advance which it has caused, but are handicapped by the fact that the most valuable part is spiritual, and that it is difficult to show progress in abstract things except by a mass of statistics, which become significant, only when intelligently and sympathetically read. Will you not aid us with your experience and thought to show woman's work as a beautiful whole, with its animating spirit, and not as a mere mass of material things? We wish the World's Fair of 1893 to be memorable as a great exhibition, greater than any which ever preceded it, but we also wish its history to be a golden page in the annals of woman's advancement.

We urgently request, therefore, that each organization represented here appoint a committee of five of its most able women to consider the work we are trying to do for our sex at the Fair, and to present to us at an early date their suggestions and advice as to how we may accomplish the great end we have in view, and to inform us in what manner their associations will be able to cooperate with our Board in its work, and we ask that they send their suggestions, applications for space, etc., to our headquarters in Chicago, where they will be gladly received and most carefully considered and acted upon.

The Board of Lady Managers, in reciprocation of the hospitality and fraternal feeling shown it, has great pleasure in asking, that when the members of this distinguished body and the many associations here represented visit the coming Exposition, as of course they will, they at once make themselves known to the representatives of our Board, who will be glad to receive and welcome them in the Woman's Building, where every convenience and facility for their comfort will be provided. The Board also most cordially and pressing invites this Council to hold its International meeting in Chicago at the time of the Columbian Exposition, when it will place at the service of the ladies the assembly room in the Woman's Building, and should that not prove large enough, through our Congress Auxiliary, the magnificent Auditorium can be secured for the meeting of the International Council of Women.

ITEMS FROM OVERTON.

DEAR EDITOR:

Thinking that perhaps some of our friends would like to know about our little village away out in the southern part of Nevada, I thought I would write a few lines to the *WOMAN'S EXPONENT*. We are enjoying very cool weather for this time of year, have had a few nice showers of rain which makes things look more beautiful; men are busy harvesting grain, you can hear the song of the birds and the rattle of the machine in almost every field of beautiful golden grain; we have plenty of early vegetables; our little town is in a beautiful valley as nice as any one could wish to make a home in. We can raise almost anything that we put in the ground; we enjoy pleasant winters, snow is a very rare thing, I have lived here for ten years and have seen snow once.

We want more settlers to help build up the place; we have good society, but we want more people to help use the abundance of water we have, then we will be more free from chills; the health of the people is generally good; no diseases of any kind bother us much our warmest weather is the latter part of July and August.

I am always very much interested in the *EXPONENT* and take pleasure in reading the articles written by the Sisters; we are a long way from any large settlement, but we often go to St. George to Conference meetings. Sister Susanna Johnson is President of our Relief Society, which is a very good one attended by all that are old enough to be members, Sister Zephyr Nixon is President of the Primary the children all take an active part, and it is well attended; we hope to see the day this valley will be more thickly settled then of course we can have a more interesting time. We cut five crops of hay and could cut more but stock is turned loose; we have a good cattle range on the Rio Virgin River close by, we have a good market for hay and grain in the Spring.

Very Truly,

KATE.

June 3, 1891.

IN MEMORIAM.

Died in Mill Creek, May the first 1891. Louisa Ruth eldest daughter of Charles L. and Martha L. North, aged five years and six months.

She died of la grippe just one week after her father was buried which was a sad blow to her mother.

She was a member of the Primary Association. Was bright and intelligent and was beloved by all her little playmates.

"Suffer little children to come unto me and forbid them not for of such is the kingdom of the heaven."

A FULLER.

Sister Anne Christine Jensen, of the Manti South Ward, died May 12th, 1891, at the age of fifty years, after a lingering sickness of eight months. She was born in Roberg, Hjorring Co., Denmark, March 29, 1841. She was the oldest girl of her parents, and after the death of her mother took a mother's duty upon her shoulders to rear her younger brothers and sisters. In the year 1861 she visited the Baptist Society, but before joining any of them, however, happened to hear an Elder of the Church of Jesus Christ of Latter-day Saints, believed his teachings and was baptized in the Winter of 1862 by Elder A. C. Neilson. Sister Jensen emigrated in '63, married a man by the name of Lindelow, whom she sustained with hard labor for eleven years, being broken in spirit and nearly worn out bodily, from whom she separated, according to the counsel of the Priesthood of Plain City, where she then resided. Then moved to Salt Lake City, and worked in the Blythe's Order seven years, when it broke up, and left her destitute again. But never tiring, began again, rented a room, and commenced carpet weaving, and by diligent labor and economy earned enough in a few years to buy a home in

Manti, which cost her about \$500. Since 1881 she paid to the Temple \$40 in cash, to tithing \$165 besides donations and fast offerings all of which she earned with her own hands; performed the work for her dead relative and friends who were to the number of 1111 in the Manti Temple; Sister Jensen refused every assistance during her ill health, and worked most of the time, even when sick. She was a marvelous example of industry, economy, firmness of character, and faithfulness to all duties as a Latter-day Saint; a faithful teacher in the R. S. of her Ward and a worthy member of the Church.

She died as she lived, a true and faithful Latter-day Saint, looking forth to a glorious resurrection, which she so well deserves.

Resolved, that in the death of Sister Jensen, our Society has lost a faithful teacher and member of our Ward, a sister and a friend, and that our loss is her gain, in which we feel to acknowledge the hand of our Heavenly Father.

ANNA R. KELLER, Sec.

MISS KATE WELLS,

STUDIO.

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